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Without Concealment----Without Compromise.

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Selections.

DECLARATION OF SENTIMENTS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

ADOPTED AT THE FORMATION OF SAID SOCIETY, IN PHILADELPHIA, ON THE 4TH DAY OF DECEMBER, 1833.

DECLARATION.

The Convention assembled in the city of Philadelphia, to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following DECLARATION OF SENTIMENTS, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner stone upon which they founded the TEMPLE OF FREEDOM was broadly this—"that all men are created equal; and they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness." At the sound of their trumpet-call three millions of people rose up as from the sleep of death, and rushed to the strife of blood: deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. They were few in number—poor in resources; but the honest conviction that TRUTH, JUSTICE, and RIGHT were on their side, made them invincible.

We have met together for the achievement of an enterprise, without which that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them.

Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. *Ours* forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. *Ours* shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of Slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters.

But those for whose emancipation we are striving—constituting at the present time at least one-sixth part of our countrymen,—are recognized by the law, and treated by their fellow-beings, as marketable commodities, as goods and chattels, as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons, are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence.

These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

Hence we maintain,—that in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore,

That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free.

We further maintain,—that no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, and moral improvement.

The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—the products of his own labor—to the protection of law, and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an AMERICAN as an AFRICAN.

Therefore we believe and affirm—That there is no difference *in principle*, between the African slave-trade and American Slavery:

That every American citizen who retains a human being in involuntary bondage as his property, is according to scripture, (Ex. xxi. 16,) a MAN STEALER:

That the slaves ought instantly to be set free, and brought under the protection of law:

That if they lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity.

That all those laws which are now in force, admitting the right of slavery, are therefore before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all therelations, endearments, and obligations of mankind, and a presumptuous transgression of all the holy commandments—and that therefore they ought instantly to be abrogated.

We further believe and affirm—That all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion.

We maintain that no compensation should be given to the planters emancipating the slaves;

Because it would be a surrender of the great fundamental principle that man cannot hold property in man;

Because SLAVERY IS A CRIME, AND THEREFORE IS NOT AN ARTICLE TO BE SOLD:

Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property, but restoring it to its rightful owners; it is not wronging the master, but righting the slave—restoring him to himself;

Because immediate and general emancipation would only destroy nominal, not real property; it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers; and

Because, if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

We regard as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of Slavery.

We fully and unanimously recognize the sovereignty of each State, to legislate exclusively on the subject of the Slavery which is tolerated within its limits; we concede that Congress, *under the present national compact*, has no right to interfere with any of the slave States, in relation to this momentous subject:

But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave-trade between the several States, and to abolish Slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction.

We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States, to remove Slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force, to fasten the galling fetters of tyranny upon the limbs of millions in the Southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves; they authorize the slave owner to vote on three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection; and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or brutal a driver. This relation to Slavery is criminal and full of danger: IT MUST BE BROKEN UP.

These are our views and principles—these our designs and measures. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of our Independence and the truths of divine revelation as upon the Everlasting Rock.

We shall organize Anti-Slavery Societies, if possible, in every city, town, and village, in our land.

We shall send forth agents to lift up the voice of remonstrance, of warning, of entreaty, and rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of Slavery.

We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions: and

We shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in God. We may be personally defeated, but our principles never. TRUTH, JUSTICE, REASON, HUMANITY, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this DECLARATION to the candid examination of the people of this country, and of the friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of Slavery that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—and to secure to the colored population of the United States all the rights and privileges which belong to them as men, and as Americans—come what may to our persons, our interests, or our reputation—whether we live to witness the triumph of LIBERTY, JUSTICE, and HUMANITY, or perish untimely as martyrs in this great, benevolent, and holy cause.

Done at Philadelphia, the 6th day of December, A. D. 1833.

CONSTITUTION OF THE AMERICAN A. S. SOCIETY.

PREAMBLE.

Whereas the Most High God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, after the lapse of nearly sixty years, since the faith and honor of the American people were pledged to this avowal, before Almighty God, and the world, nearly one-sixth part of the nation are held in bondage by their fellow-citizens; and whereas Slavery is contrary to the principles of natural justice, of our republican form of Government, and of the Christian religion, and is destructive to the prosperity of the country, while it is endangering the peace, union, and liberties of the States; and whereas, we believe it the duty and interest of the masters, immediately to emancipate their slaves, and that no scheme of expatriation, either voluntary or by compulsion, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, hearts, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of Slavery in any part of the republic, and by effecting the speedy abolition of Slavery, prevent a general convulsion; and whereas we believe we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of Slavery, we do hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

CONSTITUTION.

ARTICLE I.

This Society shall be called the AMERICAN ANTI-SLAVERY SOCIETY.

ARTICLE II.

The object of this Society is the entire abolition of Slavery in the United States. While it admits that each State in which Slavery exists, has, by the Constitution of the United States, the exclusive right to *legislate* in regard to its abolition in said State, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate abandonment*, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic Slave-Trade, and to abolish Slavery in all those portions of our common country which come under its control, especially in the District of Columbia—and likewise to prevent the extension of it to any State that may be hereafter admitted to the Union.

ARTICLE III.

This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

ARTICLE IV.

Any person who consents to the principles of this Constitution, who contributes to the funds of this Society, and is not a slaveholder, may be a member of this Society, and shall be entitled to vote at the meetings.

ARTICLE V.

The officers of this Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, a Treasurer, and a Board of Managers, composed of the above, and not less than ten other members of the Society. They shall be annually elected by the members of the Society, and five shall constitute a quorum.

ARTICLE VI.

The Board of Managers shall annually elect an Executive Committee, to consist of not less than five, nor more than twelve members, which shall be located in New-York, who shall have power to enact their own by-laws, fill any vacancy in their body, and in the offices of Secretary and Treasurer, employ agents, determine what compensation shall be paid to agents, and to the Corresponding Secretaries, direct the Treasurer in the application of all moneys, and call special meetings of the Society. They shall make arrangements for all meetings of the Society, make an annual written report of their doings, the income, expenditures, and funds of the Society, and shall hold stated meetings, and adopt the most energetic measures in their power to advance the objects of the Society.

ARTICLE VII.

The President shall preside at all meetings of the Society, or in his absence, one of the Vice Presidents, or, in their absence, a President *pro tem.* The Corresponding Secretaries shall conduct the correspondence of the Society. The Recording Secretary shall notify all meetings of the Society, and of the Executive Committee, and shall keep records of the same in separate books. The Treasurer shall collect the subscriptions, make payments at the direction of the Executive Committee, and present a written and audited account to accompany the annual report.

ARTICLE VIII.

The annual meeting of the Society shall be held each year at such time and place as the Executive Committee may direct, when the accounts of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, the officers chosen, and such other business transacted as shall be deemed expedient. A special meeting shall always be held on the Tuesday immediately preceding the second Thursday in May, in the city of New-York, at 10 o'clock. A. M. provided the annual meeting be not held there at that time.

ARTICLE IX.

Any Anti-Slavery Society or association, founded on the same principles, may become auxiliary to this Society, and each be entitled to be represented, at its meetings. The officers of each individual auxiliary Society, shall be ex-officio members of the Parent Institution.

ARTICLE X.

This Constitution may be amended, at any annual meeting of the Society, by a vote of two-thirds of the members present, provided the amendments proposed have been previously submitted, in writing, to the Executive Committee.

AMENDMENTS.

At the Seventh Annual Meeting of the Society, held in New-York, in 1840, the Constitution was amended, in accordance with the provisions of the Tenth Article, by striking out from Article VI. the words, "Board of Managers," in the first line of said Article, and inserting, in the place thereof, the word "Society."

At the Tenth Annual Meeting of the Society, held in New-York, in 1844, the Constitution was again amended, in accordance with the provisions of the Tenth Article, by striking out from Article VI. the words, "in New-York," in the fourth line of said Article, and inserting, in place thereof, the words, "in such part of the country as the Society, at its annual meeting shall determine."

From the Albany Argus.

EXTENDING THE RIGHT OF SUFFRAGE.

At a meeting in the Assembly Chamber, held agreeably to previous notice, on the evening of the 2d of April, the Hon. W. C. Bloss, of Monroe, was called to the chair, and the Hon. D. Lee, of Erie, appointed secretary.

The Chair stated the object of the meeting to be to hear an address from Dr. McCune Smith, on the subject of removing the property qualification, which now applies exclusively to men of color as a restraint on the right suffrage, limiting it by a constitutional inhibition to such as possess a freehold estate worth $250:—

Having been called upon by the Hon. William C. Bloss, chairman of the meeting, Dr. J. McCune Smith said,

Gentlemen of the Legislature of New-York:—

By the kind permission of the Honorable the Assembly, I appear here this evening, to say a few words in regard to one of an important series of subjects which now engage your attention—the amendments to the Constitution of this State.

The Constitution of the State, in placing the origin of amendments thereto in the hands of the Legislature, has entrusted to your keeping the safety and the well-being of our institutions, over which you are called upon to watch with unceasing vigilance, lest on the one hand sudden and frequent changes should impair the stable foundations on which alone these institutions can safely rest; or lest, on the other hand, the onward tendency of our social well-being should receive check or detriment by laws which the progress of society has rendered obsolete or oppressive.

With a profound sense of the earnest and thoughtful spirit with which you are exercising this high function of your office, I would most respectfully solicit your attention to one of the proposed amendments—an amendment which the stability of our institutions, and the progress of the whole people alike pronounce a necessity for. I mean an amendment of that portion of article second, section first of the present Constitution of the State, which makes the possession of $250 worth of real estate the *price* of the vote of a colored man.

This amendment, notwithstanding its apparent insignificance, lies deeper among the essential elements of our stability and prosperity, than any other which has come before you.

For, if we look at the distinctive elements of political freedom on which our State Government was originally founded, and on which our progress has mainly depended, we shall see that each of them is contravened, contradicted, and annulled by this portion of the Constitution.

One of these principles is, that there shall be no *taxation* without *representation*.

Another of those principles is, that *manhood* and not *property*, should be represented.

A third principle is, that there shall be no *caste*, or difference of rank, among the free people of this commonwealth.

A fourth principle is, "that no member of this State shall be disfranchised except by the laws of the land, or a jury of his peers."

All these elements of freedom were embodied in the old Constitution of this State—a Constitution which had for a portion of its Preamble the Declaration of Independence; an instrument, which, if it was a "rhetorical flourish" in 1776, became a concrete law, part and parcel of the institutions of this State, when it was adopted by the Convention of 1777, a Convention which had been driven at the point of the bayonet from New-York city to Kingston:—in that perilous time, it was cheerfully admitted, that "all men were equal," whatever may have been the color of their skin.

The amended Constitution, however, by introducing the property qualification in regard to men of color, declared that 50,000 colored persons should be *taxed*, but should not be represented. It is true, that this section declares that they shall be free from *personal tax*; but it taxes their property; and if this property be worth less than $250, they are compelled to pay *taxes on it*, but cannot vote. The people of color pay taxes on the tenements which they occupy. In the city of New-York alone, there are about 5,000 colored householders, who pay on an average $60 a year; which is $300,000 per annum: In paying this rent, they pay to the landlords a sum which includes the taxes, even where the fact is not specified. In like manner, they pay taxes on their food, clothing, and all the necessaries of life.

All this may be called *indirect* taxation—so was the stamp act—so was the ship money—it is *taxation*; it takes away from these men, the lawful fruits of their labor; it stops the morsel of bread which the colored man is conveying to his mouth, it breaks off and takes a part away;—it is just as much taxation as if it were called *personal tax*: it amounts to more than a personal tax: the difference is in the *name*, not in the *thing*: the colored man is taxed, but is forbidden to vote.

The principle of taxation and representation, is violated by this section of the new Constitution; no matter if this violation applies only to one-sixtieth of the people of the State—it is an evil to the whole State, as well as to the portion of people oppressed by it. The proportion of representatives to the Honorable the Assembly, being distributed, according to the population, among the different counties; and colored persons not taxed being left out of the enumeration, it follows that some counties—that of New-York, for example, are actually deprived of one representative, by this proviso.

This property qualification evidently asserts that in regard to colored men, their *property* and not their *manhood* shall vote. No matter how well qualified by study, and information, such a man may be, *he* cannot vote, but his freehold, if worth $250, can vote.

By singling out colored men, this property qualification establishes a *caste* in the State. It establishes an aristocracy of the skin. Caste ever has, and ever will prevent the progress of mankind. It has always barred the interchange of mind, the flow of thought, and kept society stationary, as in Egypt of old, and in China and Hindostan in the present day.

This property qualification is a glaring violation of the letter, as well as of the principles of the old Constitution of this State. That Constitution declared in article VIII. "That every male inhabitant, of full age, who shall have personally resided within one of the counties of this State for six months immediately preceding the day of election, shall, at such election, be entitled to vote for representatives of the said county in Assembly, if during the time aforesaid, he shall have been a freeholder, possessing a freehold of the value of £20, within said county, or have rented a tenement therein of the yearly value of forty shillings, and been rated, and actually paid taxes to the State," &c. &c.

And further, the article XIII. of the same Constitution states, that "this Convention doth further, in the name and authority of the good people of this State, ordain, determine, and declare, that *no member of this State shall be disfranchised*, or deprived of any of the rights or privileges secured to the subjects of this State by this Constitution, unless by the *law of the land*, or the judgment of his peers."

What is meant by the "*law of the land?*" I would most respectfully submit it to this honorable body, that this term cannot mean, that the Legislature of the State has the power to disfranchise any large body of citizens without summons, without trial, and by a mere enactment. Nor can it mean, that any majority in this State has the power, in any way, to disfranchise any minority. In either case, the exercise of the franchise would be declared to be an *accident*, not a *right*.

The "law of the land" evidently alludes, not to masses of persons, but to individuals, criminals, for example, sentenced to the State Prison, &c.; individuals, who may be disfranchised for the crime, of which, after a fair trial, they have been adjudged guilty by their *peers*.

If the Legislature, then, had not the power to disfranchise a mass of individuals, neither could it delegate such power to the Convention of 1821; which was called by an enactment of the Legislature, and consisted of delegates chosen by the votes of "*every* male citizen of twenty-one years or upwards, who possessed a freehold (the value not named) in the State, or shall have been actually rated, and paid taxes," &c.

When the Convention of 1821, introduced the $250 property qualification in regard to colored men, it disfranchised every and all colored men who had previously voted, on the qualification, that they paid rent for a tenement of the value of forty shillings a year; and all who held a freehold of less value than $250. And in regard to itself, the Convention actually disfranchised a large proportion of its own constituents—viz: the colored men who had voted on the qualification that they were "*rated and taxed.*" Hence, the Convention of 1821, in this property qualification, by "disfranchising members of the State" contrary to the "law of the land," and without "judgment of their peers," violated the letter, as well as the principles of the old, and of the amended Constitution; for the new Constitution, in Article VII. Section 1, contains the identical declaration, in the same words which we have read from the old Constitution, Article XIII. "No member of this State shall be disfranchised," &c. &c.

It may be argued that, as the Convention submitted this property qualification to the people, and the people of the State, by a large majority, adopted the same, *therefore* it became the "law of the land." But I would respectfully submit it to this honorable body, that a majority of the people never had, never can have, the power to disfranchise the minority. No matter how great the majority, no matter how small the minority.

The honorable body whom I now address are made up of gentlemen attached to three distinct parties. Suppose the Democratic and Whig parties should enact a law, submitting it to the people, in Convention assembled, that all persons in this State who had ever voted the Native American ticket should, they and their descendants, be disfranchised: and further, suppose that the Convention should, by a large majority, incorporate this clause in the Constitution of the State, and that the people, that is a vast majority of the electors, should vote in favor of it, thereby disfranchising a minority who had hitherto held the privilege of voting, would this be the "law of the land"? Would it not be the iniquity of the land? contrary to all principles of law and right? In such a case, what would a vote be worth? What honorable member would be safe in his seat or his citizenship? Yet this is the way in which colored men were disfranchised in 1821.

It will be admitted, then, that the *property qualification* is a direct violation of the principles and of the letter of the Constitution of this State. Why was this violation deliberately done, and in the open day? The members of the Convention of 1821 have recorded their reasons for this act. The Hon. Mr. Van Buren, and the Hon. Mr. Kent, declared that they would vote for this qualification "as an inducement to industry" on the part of colored men.

Most respectfully is it submitted to this honorable body, that inducements to *industry* should be rewards in *kind*. You encourage home industry by paying dearer for broadcloth—*give* money to reward the skill and industry of the native artisan. But there is no analogy, no resemblance between the *acquirement* of real estate and the *privilege of voting*. They are things which the genius of our institutions have pronounced *distinct*; so distinct are they that the one cannot become a reward for the other.

Mr. Van Buren is justly distinguished as a friend to agriculture. Should he address the farmers of the State, and say, "Fellow-citizens: In order to encourage you to industry, I will deprive you of the elective franchise, which you have hitherto exercised, in common with the people of this State. You must still pay the State tax, the school tax, the tariff on your implements of agriculture and wearing apparel; and whenever you have become so industrious as to invest $250 in State stock, as a reward to your *industry*, I will allow you to vote; but you shall vote no longer than you possess this State stock."

What would the farmers say? They would reply, "This is not fair. You give the law-making to the merchants, the mechanics, and lawyers; they will make laws to favor themselves, directly or indirectly, raising the value of their labor and depressing ours. It will be degrading to continue to be farmers any longer. We shall be shut out from fair and honorable competition. We cannot be industrious under so many disadvantages."

This is precisely the position in which the property qualification places the man of color. It crushes his industry, and tells him to be industrious—it depreciates his labor, and calls upon him to be laborious—it sends him forth with political and legal inferiority branded upon his forehead, and bids him to elevate himself to the rank of citizenship!

Another reason, urged in the Convention of 1821 for this disfranchisement of colored citizens, was, that some of them had been *bribed* to vote a particular ticket. Contested elections, in which colored men had voted, had passed off quietly and legally in all the counties of the State, except in the city and county of New-York. In that city, colored men were charged with *bribery*. The whole number of votes deposited at that election, by colored men, in New-York city, was one hundred and sixty-three.

The property qualification having been urged as a remedy, against bribery, must become a remedy, either as a *penal enactment*, or as a *prohibitory measure*. As a penal enactment, it should have been restricted to the persons who had been bribed, and those who had given the bribe; but the latter, who must have been white men, are not reached by the remedy. And the moment that the property qualification extended to colored persons who had *never received a bribe*, it became an enactment, wrong in itself, because it punished the *innocent* for, and along with the *guilty*. And further, when this property proviso was extended to the children of colored persons, even of those persons who had been bribed, it became an "act of *attainder*, working corruption of blood," a monstrous outrage, against which every principle, every feeling of republicanism rises up in sudden and indignant rebellion.

Neither is this property qualification a *prohibitory measure*. It does nothing to prevent colored men from being bribed. It courts the venality of this class, in the same old dress, but with additional charms. It says, "come, man of color! swear that you are worth $250 worth of real estate; your *vote* will then go as far, will be paid for as well as the vote of any white man. Perjure yourself that you may be enriched with a bribe."

Another reason, urged in 1821, for this property qualification, was, the want of *intelligence* on the part of the colored people. There was some force in this view, especially taken in connection with another fact: the Convention had reason to know that the act of emancipation, which had been passed in 1817, would, in 1827, set free many thousand colored men, who had been brought up in all the ignorance and degradation, which are essential to Slavery. These men would be candidates for citizenship. And there was manifest force in the argument drawn from their presumed ignorance. In all states of society, some qualification is required from the young, or the stranger, before they are admitted to the rank of manhood: some feat of dexterity or skill in arms have ever been required in the physical states of society: and in a republic like ours, where mind rules, it is but fair that a mental test should be required from the candidates for citizenship. But, is this property qualification a mental tax? Does it say to the colored man, put intelligence into thy mind? No! it says, "put money in thy purse!" "No matter how you get it, beg, borrow, steal, no matter what, put money in thy purse!" It reminds me of what occurred when I was an apprentice, some years ago, to Mr. T. Thomas, grate and fender maker. A young gentleman, most expensively dressed, came into the shop, and acted and spoke in a manner so foolish, that on his departure, I mentioned the circumstance to Mr. Thomas; "Pooh, James," said he, "he has plenty of *money*, what does he want with *brains*!" So says the property qualification, if a colored man has *money*, he can vote, no matter what his ignorance may be.

Granting that ignorance was a bar to the affranchisement of colored men in 1821, the objection could only remain so long as they continued ignorant. This view was taken and is recorded by the distinguished author of the property qualification, Col. Young. His words are, "If this class of people (colored) should hereafter arrive at such a degree of *intelligence* and virtue as to inspire confidence, then it will be proper to confer this privilege upon them," (the privilege of voting.)—*Debates of the Convention of* 1821, *page* 102.

I would respectfully claim, gentlemen of the Legislature of New-York, that there now exists among the colored people of this State, "such a degree of intelligence and virtue as will inspire confidence." Permit me to compare the colored population of 1821 with the colored people of 1845.

In 1821, a remonstrance against their disfranchisement was sent to the Convention by the colored citizens of New-York. Out of the whole number who signed it, only twenty could write their names, the rest making crosses thereto. Now, 1845, it is almost impossible to find a colored man, born in this State, between eighteen and thirty-three years of age, who cannot read and write.

In 1821 there were in the city of New-York, two colored schools, taught by white teachers, having about four hundred pupils, and supported by the New-York Manumission Society. Now, there are, in the same city six public schools; or, counting the departments, eleven public schools and four private schools, attended by fourteen hundred children, and with two exceptions, taught by colored teachers! And, the Public School Society being the judges, the children in these schools are as proficient as the average children attending white schools.

In the State (including the city) there are twenty-two colored schools supported by the State, independently of the colored children who attend white schools. There is abundant proof of the intelligence of the parents, who sufficiently estimate the value of learning to be solicitous to educate their children: here is proof too, that each succeeding year will find the colored youth who arrive at manhood more and more intelligent.

In 1821, there were, in the city of New-York, among the colored people, only two Mutual Benefit Societies, to relieve the sick and bury the dead; they had a capital of six or seven hundred dollars. Now, there is among the colored population of the same city, fifty of these societies, with a floating capital of $70,000; all of which is expended in relieving the State and the city from the burden of supporting the sick, and burying the dead, among the colored people. Several of these societies have been honored with a charter from this honorable body. One of them, The New-York African Society for Mutual Relief, was incorporated in 1810; and among other good which it has effected, has recently erected a fine Hall, four stories high. This hall, in the vicinity of what is known as the Five Points—hitherto considered a hopeless sink of iniquity—is becoming the means of spreading light, and learning, and religion in that quarter. A public school, for white children is kept in this hall: and, on Sundays, a free church is opened, to which they whom the world has cast into outer darkness, are summoned and early taught the way of Life! In 1821, there were three, now there are twelve colored churches in New-York city. There are also among the colored people, in this State, Literary Societies—one of them with a library of one thousand four hundred volumes. There are also Temperance Societies, and a temperance newspaper has long been published by a colored man in this city, Mr Stephen Myers.

One striking proof of the advancement of the colored people is, that whilst, in 1821, the proportion of mortality was one in twenty-two, in New-York city: it has been only one in thirty-eight, thirty-nine, and forty, during the last three or four years. And, statists universally admit, that there is no better proof of comfort, none to be relied on, than diminution of mortality. It is also evidence of intellectual advancement. The diminution of mortality among the colored people in New-York, in twenty-two years, has been as great as the diminution in the city of Geneva, in Europe, in one hundred years. Verily *Freedom* is redeemed of her children.

If, then, gentlemen, you will look at the intelligence, the schools, the benefit societies, the churches, and other societies devoted to moral purposes, among the colored people of this State, you will perceive proofs of advancement, of intelligence, on which you may safely rely, to which you may safely trust the exercise of the elective franchise.

And these schools and these proofs of intelligence, are all owing to the generous liberality of this honorable body, which has magnanimously extended common school privileges to every child within our State, no matter what may be the complexion of his skin. The State has educated us for the rank of freemen, and we humbly but earnestly entreat you to give us the rank for which we have been duly prepared.

Such are the reasons which were urged in 1821 for introducing the property qualification. What reasons have sprung up in its defence during the last twenty years?

A correspondent of the Evening Post stated, the other day, as one reason, "that the colored people do not care for the privilege of voting, as they had made no effort to obtain it." This is a mistake. Ever since 1826, almost every year, have we petitioned for an extension of the elective franchise. During the last five years we have held many meetings, and in particular five annual Conventions, especially called with reference to the franchise: and if, of late, our petitions are fewer, it is because we have petitioned so long in vain—"hope deferred maketh the heart sick."

Another reason urged, is, that if affranchised, the colored people will all vote one ticket. This objection shows that the objector has no confidence in the principles of his own party: it also contains the absurd doctrine that men should be disfranchised for holding certain political opinions. It is not true, that the colored people would all vote one ticket; there is among them, the same diversity of opinion, the same independence of thought which exists among other citizens of the State. Besides, this property qualification, or its abolition, are not *party* questions.

Another objection is—and I heard it urged by a gentleman, late a member of the Honorable the Assembly—that the colored people would not *appreciate* the privilege of voting. "Foreigners," said he, "coming from the tyrannies of the old world, find so great a difference in the freedom of this Government, that the *change* at once enlarges their views, and fits their capacity for the exercise of the franchise." But the honorable gentleman had forgotten that oppression—whether it be the tyranny of the few, or the tyranny of the many—is the same in all time and in all places, in depressing the faculties, and deadening the energies of the masses; and, that whenever, and wherever that oppression be removed, the human soul will rise to the full exercise of all its faculties. So that the *change* will be as great, and the capacity the same, if colored men be affranchised, or foreigners naturalized and affranchised: The honorable gentleman had forgotten that gratitude was one of the virtues which the veriest hater of the colored man has never denied him; and that this sentiment will never be called into such full exercise, as when the last shackle, the last emblem of degradation shall be removed from the man of color!

"Oh yield him back his privilege! No sea
Swells like the bosom of a man set free!"

Another objection is, that the feelings of the Southern portion of the United States would be affronted, if this State should affranchise her colored citizens. This objection belongs not to the internal welfare, but to the external relations of the State. It might be met on the ground of State's rights: for this State is not called upon to cripple her progress, to violate the fundamental principles of her Constitution, in order to avoid offending the fancied wrath of other States, especially when those States are filled with ideas of reciprocity of such kind, that they believe reciprocity to be an admirable thing when it is all on one side, and that side their own.

But, apart from the State's-right question, this objection may be met on higher grounds. Whoever will look at the succession of providences by which this great Confederacy of sovereign States have been vouchsafed the glorious privilege of advancing civil and religious liberty more rapidly than has been permitted to any nation upon the earth, will see, that whilst to the whole has been allotted this great work, yet to separate portions or States have been assigned separate and special parts of the labor. The Northern States have ever been pioneers in the path of freedom. Such was their position in the war of Independence: such is their position now. Blessed with a climate most favorable to intellectual development, and with a soil which cannot support human slavery, they have had enough of slaves among them on whom to make manifest the practicability and safety of *emancipation*. Having safely and advantageously emancipated their slaves, it is the next duty of the North to *affranchise* these freedmen, in order that the example may be complete, and the South may follow. No honorable gentleman who represents any portion of this State, can be in favor of perpetual slavery at the South. No one can deny, then, that the highest duty towards the South is, for the North to hold out, by the irresistible evidence of facts, by the force of *example*, the safety, the policy, and the rightfulness of emancipation and affranchisement. There is less of prejudice against color, more of profound and heartfelt interest in the welfare of the enslaved, south of Mason and Dixon's line, than there is north of it. And if the North, following the path designed for her by Providence, shall affranchise colored citizens, the example will be hailed with pleasure, and will soon be imitated by the Southern States.

Another objection to the enfranchisement of the colored citizens of this State is, "the number of colored persons in the prisons, alms-houses," &c. If the laws of the State have degraded her colored citizens, it is reasonable to expect that they will be found degraded; partly because they are shut out from the free and full exercise of the faculties, and partly because they may be oppressed with impunity. Your constables, if in search of a culprit, will think twice before they arrest a white man, because they know he has a *vote*: but they will at once arrest a colored man who even *looks* suspicious. Thence every colored man who has committed a misdemeanor, is almost sure to be caught, whilst the white man escapes, in many instances. Look, for a moment, also, at the record of the Court of Sessions of the city of New-York: it will be seen that eight out of every ten white men arrested and committed, forfeit their recognizances, and escape the penitentiary, whilst a colored man once committed rarely escapes punishment. He is imprisoned and tried by a jury—*not of his peers*—and, whilst I am far from uttering even a breath of suspicion in regard to the purity of our juries—you, gentlemen, are too well versed in mental phenomena, not to be aware of the hard chance which a man falls upon when he is tried by men who are all *prejudiced* against him, from whatever cause.

From these circumstances it is easy to perceive, that the property qualification, being the *cause* of the degradation of the colored citizens, its continuance would only continue that degradation; whilst its removal would promote their advancement. It is also seen, that with a proportion of crime, not larger than is committed by the whites, the number of colored criminals is swelled beyond their relative proportion.

Thus much, gentlemen, for the objections that have been, and are urged against the affranchisement of men of color. I would most respectfully submit it to this honorable body, that there is no longer any special fear of bribery, in regard to men of color: and also that there is among the colored citizens an advancement in *intelligence* so great, that they may be safely entrusted with the highest privilege, the inalienable right of freemen—the right to vote.

Extend the franchise to colored citizens, and your Constitution will be purified from gross violations of its spirit and of its letter. The first duty of legislators, is, to guard against apparently insignificant violations of sound and accepted principles; because such may become precedents for greater violations.

Extend the franchise, and the Empire State will summon to her common weal *all* the elements of which she is composed. Her advancement would then be rapid, because there would be no dragweights, no *castes* to retard the onward march of mind.

Old Massachusetts has, during fifty-five years, suffered *all* her citizens to vote on equal terms, and she is a glorious example of progress. Her ballot-boxes are filled with the

"Voiceless utterance of the will"

of freemen of every color, and of every sect. She says unto every man within her borders, "My son, give me thy heart," and he gives it. Each, one and all, contribute to advance the great whole, and there she is,

"Little to look upon,
But terrible to cope with."

Her sails whiten every sea: her ships go forth, commanded by white men, Indians, and by pure Negroes. She has laid under contribution the weaker enterprise of the Empire State, and turned into her own coffers a portion of that golden river which pours two millions and a half annually into our State treasury. "The great men of the old Bay State, are great men in the councils of the nation—her Nortons, her Davis's, her Websters, her Cushings,

her Bancrofts, and that 'old man eloquent,' who in perilous times has been called 'all that is left of the Republic'"—have all of them been raised to eminence by the mingled suffrages of Indians, Whites, and Negroes. She is a great State, because she gives free exercise and equal privileges to the faculties of all her citizens.

Massachusetts on our east; then there is Ohio on our west—Ohio, distinguished ten years ago for her bitter oppression of colored men; Ohio is now about to take the lead in elevating and affranchising her colored citizens. Hear the "report of a select committee of the Legislature of Ohio, proposing to repeal all laws *creating* distinction on account of color, commonly called the BLACK LAWS."

* * "It was upon this doctrine of man's equality of natural and political rights, that the North American Colonies founded their claim to political independence. To establish this "equality of rights" they entered upon the war of the Revolution, encountered its perils, fought its battles, and achieved its victories.

"Among those who shared in its dangers, and bore a part in that seven years' struggle of toil and privation, were many colored men; and it is believed the number of colored soldiers who served in the armies of the Revolution was greater, in proportion to the colored population, than was that of the whites in proportion to the free white population of the then provinces. These colored men fought as gallantly, suffered as patiently, and bled as freely as did their white brethren in arms. They contended for the same rights, and were stimulated by the same love of freedom, that nerved the arms of our ancestors during the memorable struggle; and, in the opinion of a majority of your committee, their descendants are as justly entitled to share in the benefits obtained in that glorious war for freedom, as are the sons of those who fought by their sides, and shed their blood upon the same battle-fields. * * * It follows that justice to the white, as well as to the colored portion of our population, requires the removal of all legal obstructions, to the improvement and prosperity of all classes of our inhabitants," &c. &c. This report is dated in House, Jan. 18th, 1845, and is signed by the Honorables, Robert F. Paine, N. P. Johnson, and B. Randall.

Gentlemen, will you, her honored representatives, suffer the Empire State to be outstripped in the career of freedom by Massachusetts on the one hand, and Ohio on the other? Oh! if there be any love of country in the humble individual that addresses you, that love has long been wound up in the fair fame of this, his native State. Years ago, when abroad, the only circumstance which could create a feeling of shame for our State, in my mind, was the charge, that in 1777, when it was perilous to life to be a citizen of New-York, she made colored men citizens, and that afterwards, in 1821, when it was safe and honorable to be a citizen, she disfranchised her colored citizens. Let me entreat you, remove this reproach from the fair fame of our noble State!

Most sincerely and humbly do I thank you for the kind patience with which you have listened to me so long. It is a privilege, a great privilege to be permitted to address you; permit me to hope that it is an earnest of the still higher privilege for which I have so unworthily plead.

At the conclusion of Mr. Smith's remarks, the Hon. Jacob Van Valkenburgh, of Steuben, offered the following resolutions, which were unanimously adopted:—

Resolved, That the property qualification, which excludes from the elective franchise a large portion of our colored population, is anti-republican, and unjust, and should be blotted from our Constitution.

Resolved, That the charge of ignorance, which was urged in the Convention of '21, as a reason to deprive a large class of our citizens of the privileges of the elective franchise, is no longer tolerable, as their advancement in the arts and sciences, in intellectual and moral culture, does abundantly testify.

Resolved, That believing as we do, that all men are born free and equal, possessing certain inalienable rights, among which are life, liberty, and the pursuit of happiness, we promise our endeavors, so far as we can, to expunge from the Constitution all provisions, imposing taxes upon a portion of our citizens, without granting them a voice in the imposition of the same.

Resolved, That Mr. Smith be requested to furnish a copy of his remarks for publication in the papers of this city. WM. C. BLOSS, Chairman.

D. LEE, Secretary.

From the Liberator.

NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The annual meeting of the Norfolk County Anti-Slavery Society was held, according to notice, at the Town Hall, in Dedham, April 24th, Edmund Quincy, the President, in the chair.

Prayer was offered by Warren Allen, of Walpole; after which, the following resolutions were introduced by Mr. Garrison:

Resolved, That as it is by a concentration of will, design, means, and efforts, on the part of Southern slaveholders, that they are enabled to perpetuate and extend their foul system of Slavery, and to control the religion and politics of the country; so they are to be resisted and conquered by a similar concentration of will, design, means, and efforts, on the part of the friends of immediate and unconditional emancipation.

Resolved, That the charge of excessive zeal, intemperate denunciation, and stubborn resolution, which has been so frequently brought against Abolitionists, ought to be regarded by them as a satire on their slothfulness, their lack of fidelity in word and deed, their compromising spirit; and should shame them into a determination of soul, and an energy of effort worthy of the benificent and sublime enterprise in which they are professedly engaged.

Resolved, That the triumph of the Slave Power, at the recent session of Congress, in the passage of resolutions in favor of annexing the stolen and blood-stained territory of Texas to the United States, is indeed an appalling one—indicating, as it does, a degree of national depravity beyond the conception of the most wise and sagacious in our land;—but, instead of disheartening the friends of liberty, it should stimulate them afresh to the consummation of their glorious work.

Resolved, That the imprisonment as felons, and in many instances the enslavement of the free citizens of this Commonwealth, without any charge of criminality, in Southern ports—the expulsion of the Hon. Samuel Hoar from South Carolina, and the Hon. Henry Hubbard from Louisiana, the official agents of Massachusetts, deputed to seek legal redress in all such cases—the enactment of laws by the Legislatures of those States, making it a penal offence for any such agents to be found on their soil—all demonstrate that the American Constitution, however excellent in theory, is practically a nullity, for the protection of the rights and liberties of the people of the North; and that the American Union, as practically sustained by the Constitution, is an insupportable despotism, which ought to be tolerated no longer by the descendants of the Pilgrims, and the sons of revolutionary sires.

Whereas, the time for holding the eleventh annual meeting of the American Anti-Slavery Society in the city of New-York, is at hand—therefore,

Resolved, That the exigencies of our cause, and the extraordinary aspects of the times, call upon the members and friends of the Parent Society, in all parts of the country, to make every effort in their power to present an increasingly strong and determined phalanx of clear-sighted and uncompromising spirits at its approaching anniversary; and we hope, especially, that the Old Bay State will be strongly represented on the occasion.

These resolutions were discussed with much spirit and ability by Messrs. Garrison, Quincy, Douglass, E. Thompson, W. H. Spear, Hovey, and others, during the day and evening, and unanimously adopted.

The following persons were elected the officers of the society for the ensuing year:

President—EDMUND QUINCY, Dedham.

Vice Presidents—Richard Clapp, Dorchester; Cornelius Cowing, West Roxbury; Samuel Philbrick, Brookline; William Coe, East Medway; Ellis Allen, Medfield; Fisher Messenger, Wrentham; Edwin Thompson, East Walpole.

Corresponding Secretary—Increase S. Smith, Dorchester.

Recording Secretary—Anne Warren Weston, Weymouth.

Treasurer—Josiah V. Marshall, Dedham.

Auditor—Jason Messenger, Dedham.

Executive Committee—Abner Belcher, Wrentham; Sarah Worthington, Dedham; William P. Atkinson, West Roxbury; Daniel Gregg, Dedham; Elias Richards, Weymouth; Eliza F. Taft, Dedham; Hiram W. Blanchard, Dorchester; Asa Brett, East Stoughton.

Friends were present from Walpole, Medfield, Canton, Stoughton, Needham, Dorchester, West Roxbury, Weymouth, Milton, Foxborough, and other towns. The attendance was fuller than usual, and in the evening, a large audience was present to listen to eloquent expositions of the nature of Slavery, and of the guilt and duties of the North, especially as to ceasing from all union with slaveholders, from Mr. Garrison and Mr. Douglass.

An elegant and plentiful entertainment was provided for the guests from other towns, by the hospitality of the Abolitionists of Dedham, at the house of Mrs. Eliza F. Taft; at which the friends enjoyed an agreeable and profitable communion with each other. The occasion altogether was one of great satisfaction to all who took part in it; and, it is believed, of advantage to the community where it was held, and to the cause.

EDMUND QUINCY, *President.*
ANNE WARREN WESTON, *Secretary.*

LETTER

To the 2d Congregational Church in Dorchester, Rev. John Codman, D. D. Pastor.

BRETHREN AND SISTERS:—Our Protestant Commentators tell us that by the "Babylon" of the Apocalypse, we are to understand a corrupt church, and that the proclamation which John heard in heaven, "Come out of her, my people," is to be regarded as a divine admonition to all faithful Christians—warning them to secede from such a church as from the ANTI-CHRIST doomed to perdition at the brightness of the Saviour's appearing. Thomas Scott says expressly—

"This summons concerns all persons, in every age. They who believe in Christ, and worship God in spirit, should separate from so corrupt a church, and from all others that copy her example of idolatry, persecution, cruelty and tyranny, and avoid being partakers of her sins, even if they have renounced her communion; or else they may expect to be involved in her plagues."

In his Practical Observations on the chapter, the same commentator says:—

"Too often INJUSTICE, OPPRESSION, fraud, avarice, or excessive indulgence, are connected with extensive commerce; and to number the persons of men with beasts, sheep, and horses, as the stock of a farm, or with bales of goods, as the cargo of a ship, is no doubt a most detestable and unchristian practice, fit only for Babylon the Great."

Again he says—

"How fervently should we pray that God would raise up reformers, who may contend, as firmly, as perseveringly, and as successfully, against this vile merchandise, as some honorable and philanthropic persons have against the accursed slave-trade! For, when Christ shall come again to drive the buyers and sellers out of the temple, he will have much to do with other places besides Rome."

"Thus," says William Goodell, editor of the Christian Investigator, "we have Scott's authority for identifying the abominations of a pro-slavery Protestant church with the church of Rome—for applying the warning voice of the text to the former as well as the latter—for insisting that cruelty, tyranny, injustice, oppression, the 'trafficking in the souls of men,' the 'numbering of the persons of men with bales of goods, beasts, sheep and horses,' are pre-eminently among the iniquities, a participation in which makes a church, (however once favored and spiritual,) an anti-christian church—'the evils for which we must stand aloof from the communion, and that of all others that resemble her, or we shall be involved in their destruction."

Brethren—Has the 2d Congregational Church in this town exerted her influence for or against the cause of the oppressed in this country? Let facts answer.

In July, 1835, before the Abolitionists were very numerous, and a corrupt public opinion had arrayed itself against them, the meeting-house was opened for an anti-slavery lecture; but after the return of your pastor from Europe, the house was refused for anti-slavery purposes. Anti-slavery notices were not to be read from the pulpit. Anti-slavery made but little progress on account of the powerful influence against it; for, in the fall of 1835, some females (most of them members of different churches in town,) met to form an Anti-Slavery Society, at which time a very influential person, one of the family of your pastor, appeared in the meeting, and used her influence to prevent the formation of the society. In the fall of 1839, application was made for the vestry, for the Rev. Daniel Butler to lecture on Slavery, but was refused. The next spring, a popular political party, (one of whose distinctive mottoes was, a cider barrel, and which had, by extraordinary and demoralizing measures, placed high in office in this nation a slaveholder,) asked for the meeting-house for a layman to deliver a eulogy on a dead warrior. It was granted, and notice given from the pulpit in which it was delivered. But the vestry, the back door of the meeting-house, was closed against a minister of our own denomination, so he could not enter to plead for God's suffering poor; and John Hawkins, the advocate of the great and philanthropic Washingtonian reformation, was not permitted to go up into that pulpit. Is this conformity to the gospel? Is it a wonder that come-out-ism increases, and that the clergy are fast losing their influence? Is it true that the "churches are the bulwarks of American Slavery?" In this respect, is this church the light of the world? What is your duty, brethren and sisters? I exhort you to consider these questions, and answer them according to the dictates of an enlightened conscience.

One night, after the close of a church meeting, I requested all present to remain a few minutes—told them the charges brought against the churches for fellowshipping slaveholders—requested them to call a church meeting, to see if the charges were true, and what was best to be done. For so doing, I was treated in an insulting manner before I had passed the platform at the door—was told that they did not want "any such stuff up there." This treatment I have long since forgiven, and have no ill will to any person on that account. But duty to myself, to the church, to the cause of the slave, demands a true statement of facts, however painful to myself. I then drew up a petition, addressed to the officers of the church, requesting them to call a meeting of the church, to take into consideration the subject of American Slavery, and presented it to some of the brethren, who professed to be Abolitionists. They would not sign it, such was the powerful influence in the church against it.

One evening, after I had borne my testimony against the position of the church in relation to Slavery, one of the brethren remarked, that the church had nothing to do with Slavery—it was sustained or justified by the Constitution of the United States. One would infer from his remarks, that he understood it to be the very corner-stone of American Slavery. And yet that brother, holding an office at that time in the Government, was under solemn oath to support that Constitution. I wrote a letter to the officers of the church, inquiring if this were not a subject worthy the serious consideration of the church. No answer to this was ever received. Months passed away. A notice was given that a church business meeting would be held. I went to it. After the business was transacted, I told the church I had some additional business, and requested permission to bring it before them, in the form of a resolution; but was not permitted to read it by the pastor, who acted as moderator. I then handed the resolution to him. He said it related to Slavery, and he would not read it—that the meeting was called for secular business. Under the cover of this poor excuse, you submitted to have a mild anti-slavery resolution gagged down, not one speaking in my behalf, when half the business of the meeting, which was called secular, was to choose delegates to attend a religious meeting—business which is often done on the Sabbath.

A fugitive slave, not long after this, came to town. When at the South, he was a member of a professed Christian church. He left two sisters in Slavery, held as goods and chattels. A notice was handed to Rev. Mr. Patton, who supplied the pulpit that day, that a fugitive slave would lecture in the evening. He read it. The next Sabbath, a notice was posted in the pulpit, to prevent any more being read.

I might increase the number of facts, but enough has been said, I trust, to convince the candid mind, that the influence of this church is against the cause of the slave.

What is Slavery? Language is inadequate to describe the depth of its sorrow. It annihilates marriage; makes men and women to herd together in a state of concubinage; scourges and imprisons men for teaching children to read the Bible; sells men, women, and children at auction; authorizes parents to rear their children for the market; hunts human beings, running for liberty, with blood-hounds and rifles; elevates man-robbers to be presidents and legislators. The slaveholding church and clergy, says one, who, for many years, was an orthodox minister, "are doing more to make the holy and soul-elevating and saving religion of Jesus, a hissing and by-word, than all infidels and heathen."

The following fact is one of a multitude going to show the pro-slavery character of the professed Christian church. At the General Assembly of the Presbyterian church, in Pittsburg, twenty-six Presbyteries being represented, they called a caucus to see what they should do, in case the subject of Slavery should come up. The following resolution was adopted: "Resolved, That if the Assembly should undertake to make Slavery an immorality, or declare that Christians are criminal in holding slaves, the Southern delegation will not submit to such a decision." Thus showing, (says Rev. A. A. Phelps, of Boston,) that Church and State are both alike corrupt on this subject.

Again he says—"We confess, when we see the awful corruption of the church and ministry on this subject, our heart sometimes fails us." Again he says—"We aver, without qualification, that, so far as the three great denominations are concerned, the American Church is at this moment, (1836,) a slavery countenancing, a slavery protecting, and a slaveholding church."

You, my brethren, sustain slavery, politically by voting for slaveholders—and ecclesiastically, by being in full fellowship with the Southern Presbyterian church, and refusing to bear testimony against slaveholding. With these views, what now remains but to follow the injunction of the text, "Come out of her, my people," if the church does not "repent, and bring forth fruits meet for repentance?" I feel it my duty to withdraw Christian fellowship from you, in the fear of God. This, brethren, is no hasty act, performed in the moment of excitement, but the calm deliberation of years, often occupying the hours of night, away from everything exciting. The great question with me has been, "What is duty?"

I have been strengthened in taking decided action on this subject, by the fact stated by Rev. Dr. Lafon, late missionary to the Sandwich Islands, that oppression is the greatest obstacle to the spread of the gospel throughout the world, and that more grow up in a state of heathenism in the United States, in one year, than all the missionaries of different denominations, sent out from this country for thirty years past, have converted. And by reading the essays of William Goodell upon secession from the "slaveholding and slave-countenancing church," in which he shows that "common honesty, common humanity, duty to the unregenerate, duty to our families, duty to our church and to church members, covenant obligations, our sincerity, integrity and usefulness, duty to the slave, the honor of God, of Christ, of religion, of the church, require that Christians should secede from a corrupt church." Brethren and sisters, think of these things, and of the teachings of Christ:—"Whosoever loveth father, or mother, or brother, or houses, or lands, more than me, is not worthy of me."

HIRAM W. BLANCHARD.

N. B. Since writing the above, I have been fully confirmed in taking this step, by the following facts. A minister in Boston, who has spent a number of years as a missionary in a foreign land, felt grieved that Christians as well as infidels attempted to justify slavery from the Bible; and some felt that the Bible conflicted with humanity, and could not be from God. In order to prevent this, he had prepared a Bible argument against slavery, showing clearly that no such thing as American slavery is sanctioned by the Bible, either in the Old or New Testament, but that they abounded in denunciations against the oppressor. He was invited to deliver this lecture in Dorchester. Notice of it was sent to the minister who preached that day, but he refused to read it; and a notice that was posted up near the meeting-house door was taken down! This lecture was postponed on account of the weather. Next Sabbath, notices were posted in the porch of the meeting-house, and torn down by a "gentleman of property and standing," with an "Esq." attached to his name. Next day, one of the elder deacons of this church forbade a person putting up any more anti-slavery notices. "*Brethren, the eyes of the world are upon you.*" H. W. B.

Dorchester, Oct. 1844.

Communications.

FOREIGN CORRESPONDENCE.

Letter from George Thompson.

WATERLOO PLACE, London.

My Very Dear Friend:—Mr. Abdy has been kind enough to favor me with the perusal of your letters to him, and also with a loan of the file of the Standard. In one of the former I find my own name mentioned, coupled with a doubt whether I have now any time to think of my old friends in Boston. This has determined me to write, that I may, if possible, remove any such idea. It is not possible that I can ever forget you or the beloved friends with whom you are associated; or that I can cease to take the deepest interest in all your movements. I devour, as greedily as ever, all the papers I get from your side of the water, and I think I am as familiar as any one at this distance can be, with the progress you are making, and the peculiarities of your situation. It is true that I have written but little to my old friends, and therein I am to blame, but I may refer as an excuse to the absorbing nature of my occupations. In spirit I am always with you, and while you deem me worthy I wish to be considered one of you. Often do I earnestly desire to be again among you, sharing as I once did your perils and your persecutions, and taking part with you in your honorable toils. Circumstances, however, have overruled my wishes, but they have never extinguished, or in the smallest degree diminished, my ardent affection for you, and those other devoted friends who have stood by the cause of the slave in singleness of purpose, and in the face of difficulties calculated to appal all save those who had the clearest views of the ultimate issue of events, and the purest and strongest motives to sustain them in their work.

I have no doubt you have clearly perceived, and justly appreciated, not only the importance in a national point of view of the enterprises with which I have been and still am connected, but that you also thoroughly understand their bearing upon the great question of Slavery in the United States. I refer particularly to the question of free trade, and the improvement of the condition of the people of India. I will endeavor to find leisure, hereafter to send you, at length, my views on these subjects, in order that, if you please, you may place them before the public. It will then, I think, be seen, that whatever may have been the amount of success which to the present time has attended the exertions which have been made in these great questions, I have at least been laboring with others to bring about the accomplishment of objects closely identified with your cause. From my speech at Exeter Hall, in May last, you will have learnt that I am at issue with the Committee of the London Anti-Slavery Society on the subject of prohibitory duties on slave produce. My subsequent thoughts upon this matter has only led to a deeper conviction of the unsoundness and inconsistency of the views entertained by those who are in favor of fiscal regulations on the subject of free and slave labor produce. For six years I have not ceased to do all in my power to awaken the minds of those who are now so vehement in their denunciations of *the crime*, as they call it, of admitting the produce of Cuba and Brazil into this country—to the duty and importance of laboring to obtain from India the cotton, the sugar, and the rice, which the monopolists on the one hand, and the rulers of India on the other, have compelled us to get from slave countries. So far from assistance having been rendered to so rational, righteous, and benevolent a cause, the few friends of British India have until recently been treated with indifference, and even with opposition, and except upon the subject of *immigration* the London Committee are, though they do not intend it, effectually aiding and abetting the West India planters and proprietors in the maintenance of their monopoly, and are perfectly idle on the subject of the development of the incalculably abundant resources of British India. Their attempt to place the national conscience under the care of the Custom House, appears to me altogether unwarrantable. Society, as politically constituted, does not seem to me to have been ordained for any such a purpose. No power has ever been conceded by the people to any human Government for such a purpose. I regard the conduct of Mr. Sturge and his friends as monstrously inconsistent. Mr. Sturge should certainly be the last man in the universe to make use of a faction in the House of Commons, which he declares does not only not represent the people, but is directly inimical to the rights of the people, for the purpose of putting upon the necks of the people a yoke which no Government, by whatever name called, or however constituted, could impose without a direct and flagrant violation of the rights of free agents and accountable beings. Though no justification, it would have been a palliation of such conduct, if it had been combined with active and energetic exertions for the introduction of the produce of British India; but such is not the case. As a proof of this, I send you a copy of a speech as prepared by Thomas Clarkson at his retreat, Playford Hall, intended to be delivered at the opening of the Convention in 1840, and I have marked with a black line on the margin, the passages which were *omitted at the earnest request of Joseph Sturge and some other members of the Anti-Slavery Committee.* I have no expectation that the monopolists of this country will be able to maintain their ground. In all probability the discriminating sugar duties will be swept away during the next session of Parliament, and then, if there be any sincerity in the professions of the Anti-Slavery Committee, they will in good earnest do that which they have hitherto so strangely and unaccountably neglected and refused to do. Your election being now over, I earnestly wish you would direct your attention, particularly, to the question which is always uppermost in my mind; namely, that of affecting Slavery in your own and other countries by means of the development of the riches of the soil of India. I will do all I can to second your efforts in this country.

You will be glad to see that the Glasgow Society has taken notice of the conduct of the Free Church of Scotland and its deputation, in the matter of bringing the money of slaveholders into the treasury of the Protesting church. At the meeting recently held, our noble-hearted friend, H. C. Wright, made a speech in every way admirable. I am curious to know what the Presbyterian seceders will say to it, and how they will hereafter justify their proceedings when they see what is going on among various denominations of Christians including their own in the United States. To me it appears they are greatly behind many of their own party on your side, and I hope that if they do not relinquish their ill-gotten gains, and bring forth the fruits of a sound repentance, they will be dealt with as they merit by all the churches of America who have dissolved their ecclesiastical connection with slaveholding professors.

Forgive me for not having sent anything hitherto to the annual Bazaar. I shall, if I live, contribute my quota for the next, and if possible make some amends for past omissions.

The free-traders are rejoicing over the humiliation of Henry Clay, and are sounding the praises of the Democratic party for their defeat of the champion of protection. At a great meeting of 5,000 persons, held last evening, (December 16,) at Covent Garden Theatre, the Hon. C. P. Williers and Mr. Cobden referred to your recent election in terms of high congratulation. I think they overrate the zeal of the Polk party in the cause of free trade, and do not look sufficiently close at the views entertained by that large class of politicians on other questions. Will not the Clay party be of more service in the opposition than they were likely to be if in power? I mean with reference to the rejection of Texas and kindred questions, and will they not be likely to come nearer to the views of the Abolitionists, who, if they do not already, are likely soon to hold the balance of power?

The principal part of my time is occupied in attending to Indian matters. In the great field of India improvement there are, alas! but few laborers, and I consider myself only a very humble pioneer in the cause. The day will come, I trust, when the claims of from one hundred and fifty to two hundred millions of the human race who are our fellow-subjects will find audience in Great Britain. What I do is to hasten the approach of that day.

Yours, affectionately,
GEORGE THOMPSON.

Letter from Thomas Clarkson.

PLAYFORD HALL, April 3, 1845.

Dear Madam: As I must write to you to-day, or lose the packet for the United States, though very, very poorly, I have to inform you that I received your last letter, and the books which accompanied it, among which was the *Liberty Bell, very handsomely bound*, from which I gathered both amusement and instruction. I feel, therefore, much obliged to you for all these valuable presents. I received also a packet for the Rev. H. Taylor, who lives about six miles from me, which I sent to him, and have had from him a few lines since, acknowledging the receipt of it.

We are going on very well with our mission in Africa, by which we hope in time (but the time must yet be long before we can hope to accomplish our object). This object is not only the abolition of the Slave-Trade, but of Slavery also on that vast continent. The accomplishment of this object is to be by missionary labor, that is, by the Gospel, which has produced wonders, ever since the first induction of Christianity, and will produce more, wherever it may be introduced. It has given birth to the most extraordinary events there within the last year; within the last year more has been done there, than in the last ten. There seems to be an unaccountable, and an unlooked for change in the African mind, apparently general, and so far providential, towards the reception of Divine truths, both among the Chiefs or Princes, and the people. If a person were to take into consideration the events of the last year, and add to them certain other circumstances which have taken place in the eight or ten previous ones, he must say, he could not but say, that the *finger of God has been, during that time, and is now visibly working with us and for us*, in our sacred cause, *as if it had been resolved upon that the Slave-Trade and Slavery should cease in his appointed time.* I was so pleased with a book, "Mr. Freeman's visit to the Courts of Ashunti and Dahomey," that though I had no time to spare, and was nearly worn out by hard work, and nearly blind too, I took upon myself the task of reviewing it; and having received my review of this book last week, I reserved a copy to be sent to you. I think the American public would be gratified by a few extracts from it, and I am sure that the Board of Missions in the United States would be much pleased to know its contents. Mr. Garrison might make some of the facts known through the medium of his paper.

And now, dear madam, I must say something, though I know not what to say relative to the news which arrived a few days ago, of the Annexation of Texas to your Republic. I was overwhelmed with sorrow, when this news arrived. Indeed I was not prepared for it, and I continued for some hours in mourning for the event. I am not determined as to what we ought to do on the occasion. One thing, however, is certain, that though the Annexation has been determined upon by both your houses of Legislature, and signed by the President, it has *not yet been perfected.* It will take some months of thought and arrangement, before this perfection can take place. Many, many difficulties and untoward circumstances may arise to prevent it. What will France, or England, and the other powers of Europe think of it? It is true that these powers can have no right whatever to interfere, but statesmen, I am sorry to say, think nothing of morality, if morality stand in their way. Again, who knows, whether Texas herself will accept Annexation? Who knows, when the two parties come to talk over the matters, such as the division of Territory into States, whether disputes may not arise, which will hinder a settlement of the question. Again, who knows whether the Northern States, when they come to consider objections, will like it. Will they consent to be under chains to the South, when the votes against them will be increased by the votes of Texas and her accompanying States. As there can be but little religious dealing in a great Council composed of slaveholders, will the people of the North submit to enrol and execute *iniquitous* decrees, which such a Council may make from time to time, as permanent laws? They cannot. There must, therefore, be a split. There must be two different Governments in the land. Again, are we, Abolitionists hindered by the annexation of Texas, from carrying on our opposition to Slavery as before. No—we ought to say, that our opposition ought to be increased ten fold, if possible, now that we have a double enemy to contend with. I, for one, entertain this sentiment, and shall not shrink from any labor, however advanced in age, if God continues to me my health and faculties. But I must now bid you farewell, being ill and wearied by writing this long epistle. Wishing you your health, and every blessing you can enjoy, I am, dear madam,

Your very sincere friend,
THOMAS CLARKSON.

Letter from Jamaica.

KINGSTON, February 10, 1845.

My Dear Sir:—I am glad to have this opportunity to write you a line or two on the all-engrossing subject of the working of Emancipation in this Island. Since my last, the country has been quiet and peaceable, and the peasantry are industriously pursuing their avocations with the pleasing prospect, which cheers their employers, of having an abundant crop this year; showing to the world that, with good seasons and just wages, they can produce as good crops as in the palmiest days of Slavery. Another fact shows that the scientific, economical, and industrious planters are not in such a desperate condition as represented: the Hon. James Geddes, the Custos of the parish of St. Marys told Daniel Hart, Esquire, (one of the representatives of the parish,) that he expected to clear the enormous sum of £1,800 sterling from his two estates; and this statement has been published in the papers uncontracted and sanctioned by the honorable gentleman. Under these startling facts have not the clear-sighted a right to assert, that with capital, (which is much needed in the Island,) and the overthrow or explosion of the old method, which is generally used in this Island, our estates may be profitably cultivated and made to yield a handsome income to practical and scientific planters, such as Mr. Geddes. Sir, if our Island does not prosper as it ought to, the cause may in a great measure be ascribed to our adherence to the old method of cultivation, which is so expensive in its nature, being entirely suited to Slavery, and cannot suit our changed condition. This is the opinion entertained by the best friends of Jamaica; and is being carried out more and more every day. I am happy to say that from the refreshing rains which we have lately had, our crops cannot look in a more promising manner than now. By way of encouragement to the friends of freedom in America, we say, labor on, toil pray, and cease not to work until your labor is crowned with success; for there is many loyal and true subjects of Victoria who cease not to pray for you; even the free, and blessed be God, now emancipated negroes of Jamaica, who "Remember those in bonds as being bound with them." May *God* bless you and all who are devotedly engaged in the cause. I may also state that in that part of the Church of Christ with which I am connected and am laboring—the established Episcopal Church of Jamaica—it is truly surprising to see the great progress they make in religious knowledge, and to see thousands, who before could not read, and had no knowledge whatever of the requirements of religion, are now able to read and understand the great points necessary to salvation.

Yours, for Immediate Emancipation.
HENRY W. DAVIDSON

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 8, 1845.

British Correspondents.

The last steam-packet from Liverpool, brought us heart-cheering communications from THOMAS CLARKSON, GEORGE THOMPSON, HARRIET MARTINEAU, EDWARD S. ABDY, R. D. WEBB, E. STURGE, and others.

We give the letters of Mr. Thompson and Mr. Clarkson entire, [see second page,] knowing how deeply interesting every word from the first, so much loved and so well remembered, and from the last so highly venerated for his work's sake, must prove to the American Abolitionists.

From the letters of the other beloved friends, we make extracts, to which it is pleasant to give the place usually occupied by editorial matter, as they express views on various topics, concordant with those of the American Society, with that point, force, and freshness, which can hardly be expected of any, who, like ourselves, have constantly reiterated the same thing for years.

Surrounded, as they necessarily are, by hostility and hypocrisy,—("it needs must be that offences should come,") accustomed, as they are, to "the timid good that stand aloof," the feelings with which the following letter from HARRIET MARTINEAU will be read by Abolitionists, can be appreciated by none but themselves. The immediate occasion of this letter, is the collection of sea-plants, with ferns and flowers from celebrated places on the American Atlantic border, which accompanied our grateful acknowledgment of Miss Martineau's important aid to the cause last year. Were we only philosophical observers, instead of being practical reformers also, we should commend this reply more especially than we now can do, to the thoughtful attentions of such as profess to love the cause, and yet venture to express no sympathy for those who bear the burden and heat of its day of battle and of toil. They are not unworthy of this confidence. It is the highest secondary motive they could have, to continued diligence, unswerving fidelity, and entire devotedness.

LETTER OF HARRIET MARTINEAU.

To the friends who have sent me the beautiful gift which lies before me.

BIRMINGHAM, April 1st, 1845.

"MY DEAR FRIENDS:—Your precious token of remembrance has just reached me,—owing chiefly to my being on my travels among my family, after my long imprisonment. I am not afraid of your supposing me indifferent to so touching a proof of your affection for me. You must be aware of the exquisite pleasure brought from such a messenger from your hearts to mine. While my family are exclaiming around me at the beauty of the pages of this singular volume of nature, I, while no less enjoying that beauty, have a higher and deeper pleasure in contemplating it, than can be shared by any who have not trod your gardens and shores, and held your friendly hands, and sympathized on the spot in the mighty cause which unites your hearts.

"The more the times darken with you,—the more I hear your country and people reviled and despised,—the oftener my heart and mind turn to you with sympathy and hope. On no object in life and the world do I repose with so confident a hope as on the little band of righteous men and women in America. When I am disposed to mourn—almost to repine—that I can do nothing that is apparent to aid you,—it does comfort me to think that it may be some small service to uphold here, with all my means, the assertion that there is hope for your country,—that there is virtue there, of such quality as may absorb and consume all the evil at which the world is wondering,—a virtue that

> "Feeds
> A calm, a beautiful, a silent fire
> From the membrances of mortal life,
> From error, disappointment, nay, from guilt;—
> And sometimes, (so relenting Justice wills,)
> From palpable oppressions of despair."

"To keep up a trust in and expectation from you in the rest of the world, seems to me, in my calmest moments, almost as important a work as can be done in your cause. In as far as I can aid in it, I humbly trust never to relax. I do and will uphold you, your cause, and your hope, while I have life and breath. I will assert to my latest day, your title to brotherly sympathy and reverence from all the upright in every country of the world. Happy shall I be if I can thus impart to you the least portion of strength and comfort. And happy am I, to-day, and always, in the certainty that you will forever justify the reliance of the wise and good who will admit the appeal.

"I have written as an Abolitionist speaking to Abolitionists,—for this is our chief bond of sympathy. There is nothing in the gravest of missions to forbid our delighting in the lilies of the field, and seeing how they grow; but, while one great idea of duty animates our minds and hearts, every object on earth, air, and sea, moves us to speak out of the abundance within. Thus have your flowers led me naturally to speak of your mission. May Heaven still guide and bless your labors!

"Your affectionate friend and servant,
HARRIET MARTINEAU."

From Mr. Abdy's communications, we give some most valuable extracts touching various important aspects of the cause. The first regards the pro-slavery position of the American Unitarians:

The American Unitarians seem "sore afraid" of offending their Southern brethren. They deal in the old generalities and fallacies. They are not called upon, however, for a profession of faith or an interference of State-rights. They are addressed as churches rather than as individuals; and their action as corporate bodies is wanted to destroy what their personal influence cannot touch. Their reason for declining co-operation with the Abolitionists is the strongest argument in favor of it. They are bound as religionists where they are released as citizens, and ought to work upon the conscience because they cannot work upon the Constitution. This sort of reasoning, besides, is peculiarly inappropriate to the purpose. It might pass for a Northerner—it would be ridiculous for a Southerner. *He* can act upon a *taboo'd* Legislature. *He* is part and parcel of the privileged "institution." If, however, a distinction is to be made between the clergy of the two sections of the Union, those who cannot answer as one body, ought not to act as one body. The responsibility of the whole cannot be divided while its integrity remains, and the confession now made by one of its parts, cannot release it from the guilt of the other. He who acknowledges a sin, is bound to employ every lawful means for its removal, nor can a plea of non-participation be admitted as long as non-intervention operates as encouragement, and till it be proved that measures which have proved efficacious in similar cases would fail in the case under consideration.

The second extract we shall give, concerns the Free Church of Scotland:

The Free Church of Scotland has committed a blunder as well as a crime. It has thrown off the mask too soon. The farce has been damned before the first act was over. The same sort of humbug is played on both sides of the Tweed; and every sect is more anxious to number its members than to weigh them. Dissenters are to established churches, what Whigs, out of place, are to Tories in place;—friends of liberty to obtain power and enemies of liberty to keep it. Yet the best allies against corruption are often the worst friends to good Government. We may set a thief to catch a thief, but thief-catching should not be an excuse for thieving. We must not think too little of the victors in thinking too much of the victory: nor let our joy for the removal of abuses, make us blind to their renewal. It is here that the English Abolitionists have been misled. They have confided too much in their leaders; and their leaders have been dupes or betrayers—tools or time-servers—conniving at the iniquities they profess to combat, and calumniating their own members—making intellectual independence a proof of moral turpitude—imputing bad motives when they want good arguments and silencing opposition, by assailing character and declining discussion. Those who have their eyes and ears open, keep their mouths shut. The time has not yet arrived for the "History of negro emancipation."

The succeeding remarks, respecting the Whig party in England, and the London Anti-Slavery Committee, will be read with interest. They confirm the opinion which the American Society was compelled to form of that body,—from its unprincipled course in 1840.

The Globe of January 10th, 1845, says:

"This most expansive of Foreign Secretaries, (Lord Aberdeen,) was noways called on to confide to Mr. Everett his sentiments, forsooth, on the great advantage it would be if the United States would abolish Slavery! What a topic to enlarge upon with the Envoy of a Power which had, in every possible manner, demonstrated its determination to uphold Slavery—and which has now entered on the policy of extending it! Suppose Mr. Everett had expressed, on the part of his Government, the gratification it would give if we would abandon our Eastern conquests! We are utterly unable to discover the distinction in *principle* (difference there may be in *degree*) between the moral propriety of questioning the right of making conquests, and the right of maintaining Slavery. Politics, doubtless, should be founded on morals; but it is not possible in human affairs, to dash at once from moral principles to practical conclusions on the conduct of our neighbors. There are political necessities which have originated in moral wrong, but which are not the less political necessities on that account. If we desire forbearance on such points ourselves, we owe it to others." Globe, Jan. 10, 1845. Such are the deliberate sentiments of the chief Whig organ, and, it is to be presumed, of those whom it is its disposition and its interest to please. Yet this is the party that has, for the last forty years, been preaching the futile crusade against the slave-trade on the very plea of duty and policy here reprobated and sneered at. What difference in point of criminality is there between the buyer and the seller of stolen goods? Or how can he who purchases any article in the market, be guiltless of the atrocities which cannot, he well knows, be separated from its acquisition? If a determination to persist in what is wrong, is a bar to remonstrance with the wrong-doer, what stronger ground for the imputation of impertinent interference can there be on the part of the slave-owner than on that of the slave-trader? The privilege of expostulation is surely as little destructive of international courtesy as the right of search—and Humanity suffers the same outrage on her holiest rights, whether a human being be dragged by brutal "pirates" from Washington to New Orleans, or from the shores of Congo to the coast of Brazil? If the slightest spark of that spirit which animates the American Abolitionists were to be found in the bosom of our Anti-Slavery Society, a merited rebuke of this base truckling would put the readers of the Anti-Slavery Reporter on their guard against the faction that has deceived them. But such a channel of communication with the warm-hearted and the disinterested friends of the oppressed negro exists not in this country. They have placed their tr

exclusively to the Supreme Court, or why it should no longer be a question of property with those who talk so much about "stolen goods." They forget that, in all great reforms, the politician and the philosopher rally round opposite banners; and to abjure or yield to expediency is the alternative. Revolutions commence with principle and end by compromise. Luther shed the blood of his followers, rather than grant to the peasant what he had demanded from the Pope; and the triumphant Whigs turned their backs on their friends of the Birmingham Union. As for our trimmers and time-servers, they would be ridiculous merely, if they were not mischievous. America has presented, perhaps, the first instance of a party strong enough to enforce its appeal to consistency—a moral party, that allows to its members the independence it claims for itself, and, leaving free action to all, defies both the enmity and the friendship of Statesmen.

The following pungent criticism on the article from the North British Review, which has been so much admired in the United States, is no more severe than just. The reviewer, one of the Scottish deputies to this country, thus sacrifices to the shrine of American public opinion:

"It may be fairly regarded as an *indication of the growing influence of religion and religious men*, that the Whig party have selected, as their candidate for the Vice-Presidency at the approaching election in November, Mr. Frelinghuysen, who has long been known as a decidedly and consistently religious man, an elder and a Sabbath-School teacher in the Presbyterian Church, and a zealous supporter of all schemes directed to the promotion of true religion. The election of Mr. Clay and Mr. Frelinghuysen, the former as President, and the latter as Vice-President, will be supported by the great body of the religious men in the community, and by the great majority of those who are anxious for a steady and effective Government, conducted upon rational and well-defined principles, as opposed to merely temporary popular feeling, and present apparent expediency. *The election of these men would be highly honorable to the United States*, and would go far to refute the charge that has often been adduced against them, of giving their votes only to men who have secured their favor by mean subserviency, and flattering their prejudices, and would augur well for the prosperity of the nation, and the stability of the Government."—North British Review, Nov. 1844. On this Mr. Abdy thus remarks: The North British Review is the organ of the Free Church of Scotland, and the writer is evidently one of those it deputed to the United States, with those "begging letters," the results of which have placed it in such an unpleasant relation towards the Abolitionists of both countries. The Scotch have a maxim, the indelicacy of which may be forgiven for its impressive truth. It refers to a national infirmity, both physical and moral, and seems to have regulated the conduct of these pious missionaries in America, and directed their gratitude on their return. The above may be considered as an appropriate reward for the aid they received from the slaveholders. The Southern dollars have been fairly paid for, and the "consideration" is equally honorable to both parties. The article, from which this extract is taken, contains, on the subject of Abolition, some remarks that have exposed the party connected with the author, to very general and very just animadversions. "Those" he says, "*who have assumed to themselves, in the United States, the name of Abolitionists*—and who, while they have done much good by exposing the evils of Slavery, have also, we fear, done much harm to a good cause by their injudicious and extravagant views and measures—have succeeded to a large extent in propagating in this country the impression, that in America all men are either Abolitionists, in their sense, adopting their views, and concurring in their measures, or else approvers and defenders of Slavery. This representation is unfair and injurious." &c. He then defines three classes of Abolitionists. Among the second are those, who "hold themselves precluded by the statements and conduct of the Apostles, from regarding mere slaveholding as in every instance, and independently of circumstances, essentially sinful, and, on the same ground, believe that the Church of Christ is not called upon to apply the exercise of ecclesiastical discipline to mere slaveholding, or to sacrifice opportunities of preaching the Gospel, and promoting the interests of religion, to agitating the general or abstract question of Slavery." "This view," he adds, "is entertained by a very numerous and influential body, comprehending," he believes, "the great mass of the clergy in the free States." He cannot see, he confesses, "how, consistently with a due regard to scriptural authority and apostolic example, higher ground than this can be taken on the subject," as if what others consider a culpable supineness were rather obligatory than permissive. He hints at the expediency of dealing with the slaveholders, "in a somewhat more conciliatory way," because "Slavery cannot be abolished without their consent or permission," and yet he observes, that, "had the abolition of Slavery in our colonies depended upon the consent of the West Indian interest, it would certainly have continued to exist at this day." An argument, ad verecundiam, that defeats the very purpose for which it is used. He talks about the "Constitution" as if it were independent of public opinion, and imposed on those who are to obey it, the very chains which were thrown off to make it. He would secure the continuance of what he condemns as "sin and mischief," and recommends as an expedient, what he denies to be a remedy. The rest is mere twaddle.

We ask attention to the following remarks on sundry fallacies, which yet live through the beloved and venerated name which gave them sanction, although he that bore that name, dwells no more among the living:—so true it is that—"the evil that men do lives after them."

How apt we are, in speaking of negroes, to forget that they are of the same nature as ourselves; subject to similar infirmities and stimulated by similar motives! Dr. Channing "expected a diminution of produce and an increase of idleness would be the results of emancipation"—as if the tendency to both had not ever been the prominent distinction between forced and voluntary labor—the presence of hope, which attends liberty, developing our best energies, and its absence, which marks Slavery, suppressing them. The "profit and loss" of a nation vary directly as the freedom and subjection of its members. "The negro," he says, in another place, "is more susceptible of civilization from abroad than any other race of men,"—because "the spirit of industry among them has so far survived the system of compulsion." What is here considered a generic peculiarity, is common to our species. To be moulded by circumstances is the cause at once of our strength and our weakness. The black man may suffer from both kinds of exaggeration. Too much or too little may be expected from his freedom. Let us regard him as a man, and we shall see nothing marvellous in his conduct, whatever situation he may be placed in. If the author of "Slavery" and of "Emancipation" had studied that economical science which best illustrates the evils of the one and the benefits of the other, he would have exposed the fallacies of their advocates;—he would have pointed out where they had deceived others or deceived themselves:—and he would have shown that a good cause does not need that confusion of sentimentality and reasoning which has been employed for a bad one. He would not, in his former work, have inquired what was to become of the enfranchised, nor in his latter have considered it "a striking fact that, while the exports of the emancipated islands have decreased, the imports have increased." Such a fact can strike no one; for such a fact cannot exist. There can be no imports to any country without commensurate exports—except whose merchants are contented with leaving their goods without taking anything in return. This increase of exports, is, indeed, a corroboration of the principles maintained by Adam Smith, Dugald Stewart, and all those writers who have discussed the question of free labor, while it affords the best answer to the lamentations of the sugar grower, and exhibits the folly, as well as the wickedness, of the sugar duties. A remark, made by the same writer, refutes the calculation he had just taken for granted. "Not a little of this industry," he tells us, "is employed on articles of subsistence and comfort for the working-class and their families." The friends of no author, however eminent, can justly object to the correction of those errors which his opponent would seize hold of to defeat the very object of his writing. The conclusions of science, and the inspirations of humanity, are equally in favor of unshackled industry. Inconsiderate benevolence and selfish malignity pass too often from opposite extremes to the same point—and no nation can do justice to any portion of its dependents without augmenting both its resources and its influence. Dr. Channing has taken too narrow a basis for his speculations. His views would have been clearer, if they had been wider. His chief guide appears to have been Mr. Gurney—an excellent man in his own department, but a witness whose evidence requires to be sifted by the cross-examination of an experienced advocate. He is as much out of his element in the intricacies of political economy, as Macculloch would be in the mysteries of theology. He is one of that class of reasoners with whom all who see further than themselves are "visionaries," and all who feel more deeply, "fanatics"—men who put old words into new garments, confounding hypothesis with theory, and opposing theory to practice—men who prefer the *juste milieu* between the Utopian, who would ruin others, and the conservative who would ruin himself—the juste being a modest assumption of infallibility in opinion, and the *milieu* of prudence in action. "I am not very anxious," says Dr. Channing, "to repel the charge against emancipation, of diminishing the industry of the island, though it has been much exaggerated." Why, it may be asked, repel a charge which, if it well founded, justifies what it finds fault with? If less industry now suffices for the maintenance of the free, all above it was so much injustice to the slave. It is because labor is of more value than capital that the capitalist robbed the laborer; and it is a strange objection to restitution that it enables the aggrieved party to enjoy that leisure, the monopoly of which was the object of the grievance.

The "system of unnatural barbarity," as Mr. Gurney very justly denominates the disproportion of sexes in labor, is anything but "unparalleled." It is infinitely worse in the Mauritius, whither the Coolies have been transported by wholesale. It is the same with cattle, and with men degraded into cattle. They will be "used up" according to the facilities of obtaining supplies; and men will be employed to the exclusion of women, as children with us, to the exclusion of men, by that "rule of three" which determines the rate of profit. This is a terrific picture of social mechanism; but, till the cause be removed, the evil will derive fresh virulence and a new direction from the supposed remedies. Our corn-laws have filled our factories from our cradles and our kitchens; and our Coolie-orders of Council have perverted the natural affections of the individual in violating the natural relations of society. It is subject of astonishment for men of reflection, not that these barbarities should exist under such a "system"—but that man should not yet have "lost all his original brightness" during the "disastrous twilight" and eclipse of his original faculties and virtues—that the oppressed has not parted with all feeling of resignation, nor the oppressor with all sense of conscience.

Dr. Channing's observations on the duty of his fellow-citizens in the North are admirable: I cannot but think, however, that there is less want of analogy in the American and in the English institutions of Slavery, than difference in the form of Government suggests. There was no necessity for any enactment of the imperial Legislature to abolish our system. The withdrawal of our troops would soon have settled the question. The Southern States are accessible to the same line of argument. If the supplies from loans, mortgages, and bayonets were cut off—if the nullifier of justice were left "alone in his glory"—the profits would no longer cover the risks of this unholy trade and the loss of "protection" from Massachusetts, would rouse up emulation with Jamaica. The crisis is fast approaching; and the same law of self-preservation which gave rise to the Union, will purify its conditions or dissolve its elements. Polk and Calhoun are accelerating the day of final settlement. Infatuated as Polignac and de Villèle, they have over-rated the strength of party, and they have left no choice to their country but submission to an oligarchy or its total destruction.

"The religion of the South," it is said, "heaps insult and injury on the slave," because the Methodist Conference have refused the testimony of a colored member of their churches. This is not the religion of the South. It is not the religion of any place. It is a violation of all religion. Yet it is forced upon the Conference. "Those who live to please must please to live." Preachers are nowhere paid to oppose those who pay them. A slave-church is no more the House of God than a lynch mob is a court of justice. The one makes its own religion as the other makes its own law; the same commentary serves for the Bible and the Statute-Book:—and the sin of disobedience in the pulpit is the capital crime in the jury-box. It would be neither popular nor logical to admit a man's evidence in religious matters and refuse it in civil. It would put the Conference above the Legislature, and convert affection to the Church into hatred of the State. Such a conflict of jurisdictions would never be tolerated where institutions are cherished in proportion to the consciousness of their rottenness. The South may be said to have a vocabulary of its own. Its chivalry is license for vice and violence; its hospitality is extravagance at other people's expense: and its religion is accommodation to its own convenience. If the gospel be a "law of perfect freedom," no minister of the gospel has any business beyond the Potomac. He must emigrate to be a free man, or become a slave to remain. He must give up his home or his convictions, and submit either to the martyrdom of expressing his sentiments or the ignominy of concealing them.

I have written freely, and I might have written more upon "Emancipation," which I have just seen for the first time. The work upon Texas is a masterly performance. I wrote some years ago an article on American Slavery for a French journal, the editor of which sent me Dr. Channing's work on Slavery, which Degerand had just received from the author. My second essay was not published. The friends of Socrates are not always the friends of truth.

From our beloved friend, R. D. Webb, we make a few random selections. He is a critic of whose discriminating praise, writers may be proud, and a moralist that reformers would do well to consult.

"We have already glanced over a good portion of the 'Liberty Bell.' It is in every respect an improvement on those of former years. Susan C. Cabot's piece is good. Longfellow must delight in the music of old Cathedral Bells, for many of his pieces that I have seen, have more of their majestic intonation than almost anything I have read. For the sound alone, they are worthy of immortality. I should like to see the man who puts such beautiful chimes together. Frederika Bremer has evidently seen some pro-slavery Americans, for her letter takes for granted some of the salves that kill their consciences. Beautiful, (as some of our Irish friends would say,) is 'the Come-outers'—and thankful am I that the writer has written me a letter. The Happy Martyrs is like a poem of Elizabeth's time—so forcible and so simple. It is a grand thing to see the true sons of the muse coming to your help, and such are Longfellow and Lowell."

"Why did not Rogers, like a man of business, when the question of the Herald was brought up, allow it to be enquired into, and fairly and openly settled one way or the other?"

We shall give more extracts next week.—C.

The Friends.

It is not all sects who have the good sense to throw away the kernel when the meat is gone. The rule generally is to treasure the empty shell all the more for its emptiness, and believe with all their might, or persuade themselves they do, that it is a good and most sweet nut still. The Quakers know better than this. The time was, when, to wear a broad-brimmed hat in the presence of all men, was a declaration that all were equal in the sight of God; and to wear plain clothes was a continual protest against the vanities of the world; and, to use the plain language, a simple obedience to the injunction of Jesus, and a rebuke to vain and empty titles. The unpainted meeting-house, with its unpretending, but substantial, board fence, or brick wall, was in as striking contrast to the magnificent, but somewhat vainglorious cathedrals and churches of Great Britain, as the true and simple lives of the worshippers in them, were to the arrogant haughtiness and grasping tyranny of the oppressors of the poor and humble. But the Quakers now, as a body, despise the poorest of God's poor, the slave, and vie with the world's people in defaming and opposing those who would carry out one of the chiefest of the testimonies of the early Friends. Their plainness of speech and of manners, and of all outward seeming is now but the monument of things that were. They too have come to be like "unto other men," except in appearance, and have learned to boast of their past, rather than do deeds which their children might boast of. Their sect, as an Irishman said of his ancestors, "is like a potato, the best of it is under ground." And it being so, why should they strive any longer to be marked as a peculiar people? It is the best proof they can give that there is some healthy life in them yet, that they are throwing aside the outward marks of a distinction which no longer exists.

Or perhaps it is that they are becoming ashamed of the simple faith and life of their fathers, and having thrown these off, will throw off also the outward sign. Shame on them if it be so—if there be not left among them even virtue enough to love their past, however unworthy they may be of it—a past, more beautiful, and more true than belongs to any other sect. But however it may be, they are changing. Those of our readers who are, or have been of them, will read with interest the following paragraph from the New-York Herald. It is, I happen to know, strictly true. The writer should have mentioned, however, that the meeting referred to, held to consider the important subject of evening assemblies and soirées—shades of Fox and Penn!—was not a regular meeting of the society, though it was attended by leading members, and the business of the meeting was stated by an elder.

It was announced, I understand, on the same occasion, that it was expected that George F. White would address the meeting. Our readers are all probably aware that George F. White is an influential and leading preacher.

NEW MOVEMENT AMONGST THE "FRIENDS."—The Society of Friends in this city, appear to be divesting themselves of some of their sectional peculiarities. They have lately made some improvements about their meeting houses, which would, some time since, have been regarded with horror. They have a neat iron railing in front of that on Rose street, and also on the front and side of that on Hester and Elizabeth streets. This suits the age much better than a board fence or a brick wall. They also seem disposed to abandon some of their peculiarities in other respects, which have distinguished them from other religious denominations. We have been informed, that at one of their meetings some weeks ago, they adopted some regulations for the government of their social parties during the winter, which usually commence, it is said, about Christmas. It was put to vote and carried by a large majority, that instead of continuing till one or two o'clock in the morning, as has heretofore been the practice, they shall in future collect at from seven to half-past seven o'clock, and break up from ten to eleven. On these occasions, the display is costly and elegant, and the table is sumptuously supplied—music and dancing are not always excluded. They have also made an alteration in the time for assembling in their religious meetings—from ten to half-past ten o'clock, in accordance with the custom of their fellow-citizens of other denominations; and they are fast changing their costume. At their meetings in the Rose street church on a Sunday morning, the aspect of the congregation does not indeed much differ in external from that assembled in St. Paul's.

These improvements have taken place since the death of Elias Hicks—his extensive influence and his firm attachment to old customs, effectually prevented such change during his life. When the meeting-house on Rose street was finished, it had a handsome cornice on the front, but through the influence of Mr. Hicks it was taken down.

The Transfer of the Emancipator.

The editor of that paper evidently chuckles over Thomas Earle's letter, though he takes that gentleman to task for saying that the transfer was made "*after notice* that the editor, under whose management most of the subscribers had contracts for that paper, *was to be dismissed* from his place." He says he is "not aware of any such 'notice' being given." He *did know*, however, that such was the intention of the Society; and to keep the paper in his own hands, he and his fellow-conspirators made the transfer. This fact cannot be changed by falsehood or abuse. It is a fact still, notwithstanding, and the odium of it will stick to Mr. Leavitt to the day of his death.

In regard to the value of the paper, he says:

"Much has been said about the $20,000, or some other large sum, alledged to have been *invested* in the Emancipator by the old Society. With equal propriety might a man say he had $1500 "invested" in a horse, because he had kept and used him ten years, at an expense of $150 a year. The money expended on the Emancipator was expended on *the use* of the paper, as they went along; and there was no value accumulated in it thereby—nothing but the good-will of the subscribers."

This is rather an unfortunate figure for the Reverend editor. The amount of capital invested in the establishment of a paper, is its money-value to the owners. The amount of money expended to obtain possession of a horse, is its money-value also. The horse is worth something more beside his keeping. To take it without paying its price, and against the consent of the owner, is called *horse-stealing*. What should the act be named in the other case? The term *horse-thief*, is a very coarse one, but when Mr. Leavitt suggests it by such comparisons, he can blame nobody who tries to invent a corresponding epithet.

Letters from New-York—Second Series.

C. S. Francis & Co. 252 Broadway, and J. H. Francis, 128 Washington street, Boston, have just issued a new volume of Letters from New-York, by Mrs. Child. The author says in the introduction, "I do not call this volume Letters from New-York on account of the unexpected popularity of the first volume, or because I consider it altogether appropriate, but I can think of no better name, under which to arrange articles so miscellaneous and incongruous in their character."

Mrs. Child may be sure that nobody will quarrel with the name. That alone will ensure the book a favorable reception wherever it may be introduced, and its intrinsic character, I doubt not, from the very hasty glance I have given it, will make it as well deserved. Many of these letters have never been published before, and the others have been scattered through various periodicals, so that probably almost all of them will come with the freshness of first sight to most of her readers. I observe the story of Charity Bowery, which was first published some years ago in one of the earliest numbers of the Liberty Bell. It is one of the most touching tales ever told, and is a perfect epitome of Slavery from beginning to end. I do not mention it, however, because it is the best thing in the book, but only because my eye happened to light upon it, and it is the only letter in which I have yet had time to read a page. An Abolitionist would buy the book for the sake of that story, if he saw only that. The volume is for sale at Francis's, and I mention it this week, before reading it, that our friends from the country may know that it is out, and supply themselves.

DIED.—In Northboro, Massachusetts, on the 12th ultimo, ELIZABETH WATERHOUSE LINCOLN.

I cannot speak of the death of this young friend in the current phrase of an obituary notice. It is not an event of which to make a paragraph. A common-place regret, and a common-place testimonial to her virtue, I know, her friends would neither give nor expect of me. True grief, and true sympathy has few words. I would rather plant a flower on her grave, to blow again at each returning anniversary of her death, and fade away when its short and beautiful life is over, as hers has done, than write an epitaph in the cold enduring stone that shall mark where she lies.

We were natives of the same town, and I have known her from her childhood. She is associated with some of the pleasantest memories of my life, when life had little toil and much pleasure. The never-ceasing sound of the sea, and the bright ripple of the playful waves, the silence of the woods, the "knots of flowers" we gathered, and the wreaths of bright green oak leaves, which she plaited, on many a happy time, are sad memories now when I think of her new made grave. The long rambles in the summer-time, and the social gathering for pleasure or for profit in the winter evenings, though they were years ago, seem yet too recent for me to speak as the cold panegyrist of the first of that circle of young friends whom death has claimed.

Did I not remember her as a dear friend, I might speak of her as an Abolitionist, and were it not that that also made us friends all the more. But she was an Abolitionist in the highest sense of that term which means so much. It was the deep sense of moral and religious duty that made her one, and its severe, but yet beautiful experience made her a noble woman ere she ceased to be a child in years. Her love for the slave pervaded her whole life; and while she never forgot the mildness and gentleness of her nature, she early learned to temper it with a firmness and wisdom which never forsook her. But they, whose privilege it was to call her friend, need not be reminded of these things. For the slave's sake she was ready to suffer everything, and in her sphere did bear much and count it joy. I speak of it, not as her only or chief merit, but as an evidence of the spirit by which her whole life was governed, for one who is *truly* an Abolitionist is true in everything.

When a maiden died among the Senecas, they imprisoned a young bird, that was just learning to try its powers of song, and giving to it their tender and tearful tokens of affection, they loosed it over her grave, believing that it would not rest its wings till it had given its message of love to her who had died. Our young friend would have no bird imprisoned even for such a purpose, but if her spirit looks back upon those it has left behind, it knows that the love of many friends as instinctive as the young bird's song, has followed her on far more rapid wing than his to the Spirit-land.—G.

O'Connell on Slavery.

At the last meeting of the Repeal Association in Dublin, Mr. O'Connell handed in £20 from Staten Island. In his speech he referred to the Annexation of Texas, and to the Message of Mr. Polk, in that strain of scorching invective which he so well knows how to use, and which people here hate so much more than they do the foul system to which it is applied. Hear him:

"Domestic institution!" he exclaimed; "domestic institution!" Mr. Polk, it is slavery! (Loud cheers.) Mr. Polk, it is huckstering in human flesh. (Loud cheers.) It is a loathsome, execrable system, that makes man the property of his fellow; it is buying and selling man created after the image of God, redeemed by the blood of his Son, and bearing upon his brow the impress of the Eternal seal; it is buying and selling him, I say, as if he were the beast of the field that grazes, and not a deathless being marked out for an immortal redemption; the heir of a heavenly inheritance, and designed for a destiny so glorious that the mind of man is dazzled in contemplating it. (Applause.)

And I am to be told that slavery is a "domestic institution!" (Hear.) Out upon those who would make it so. (Cheers.)

I love my country, but I would accept of no advantage to my country through the medium of such a crime.—(Hear.) I want no American aid, if it comes across the Atlantic stained with negro blood, and from my soul I despise any Government which, while it boasts of liberty, is guilty of slavery, the greatest crime that can be committed by humanity against humanity. And yet, those who are ready to uphold that system are the people that dare to talk to me of liberty! Shame upon them, and eternal disgrace to those who speak of liberty and practise slavery! But what with respect to the present position of England? Shall I say she trembles?

Oh, I would be ashamed to talk of English cowardice—braver in the battle-field than the people of England never stood; and yet there is a political cowardice which gives a tremulous appearance to her public writers, and prevents her from holding out the bold front of defiance to American transgressors. (Cheers.)

The President talks of taking the Oregon territory.—(Hear.) England will go to war with them; but Polk has a whisper from the other side of the Atlantic—"Will you go to war with me? Ireland!" (Cheers.)

He observed there was no talk of conciliation from the British Government until America began to threaten about Oregon and Texas, and said, "We tell them from this spot that they can have us—that the throne of Victoria can be made perfectly secure, the honor of the British empire maintained—and the American eagle, in its highest pride of flight, be brought down. (Cheers.) Let them but conciliate us and do us justice, and they will have us enlisted under the banner of Victoria—let them but give us a Parliament in College-green, and Oregon shall be theirs, and Texas shall be harmless."—(Cheers.)

A Mr. Davies having censured the condemnation of the Americans as too severe, Mr. O'Connell said, "I was certainly wrong in the expressions I used, if in the English language there are terms more significant of contempt, abhorrence, and hatred of American Slavery than those which I employed. (Loud cheers.)

The Anniversary.

The meeting at the Tabernacle was held according to appointment. It is impossible, as the paper is just going to press, to do more than barely give a brief notice of the proceedings. The occasion however was all that our friends hoped it would be, and rejoiced the hearts of the faithful and true-hearted friends who were present. It was the largest Anti-Slavery meeting that has been held in this city for several years, the spacious building in which it was held, being well filled. Addresses were made by J. B. Sanderson, Wendell Phillips, E. Jane Hitchcock, Henry Grew, and Frederick Douglass, with occasional brief but pertinent remarks from the President, Mr. Garrison. Our young friends, J. B. Sanderson, and E. J. Hitchcock, whom few present had ever heard before, gave earnest of their zeal and efficiency in the cause which was warmly welcomed. Our older and long tried friends lacked nothing of their usual fervor and elegance. The meeting at the Minerva Rooms, in the afternoon, was unusually well attended, and deeply interesting. Stephen Foster, as usual, brought down upon himself the wrath of the pro-slavery priesthood, and their mobocratic worshippers, for his scorching anathemas of the American Church and Clergy. Friends are in attendance from different parts of New-England, this State, and Pennsylvania, and the prospect is of a most satisfactory meeting, and that a deep and abiding impression will be made upon this stronghold of Slavery—if anything *can* make it—and at least of renewed strength, and a fresh impulse to the cause of the slave among ourselves. A full report of the proceedings of the meeting, and of some of the speeches, will be given in our next paper.

The Cause in Ohio.

A few weeks ago I had something to say of the proposed union of the two States Societies in Ohio. I hope our friends in that State have considered, if they had not before, the ultimate end of this proposition, as I supposed it to be in that article. It is nothing more nor less than an attempt to give the American Society over to the Liberty party, and if the proposed union takes place, the cause there is swallowed up in the whirlpool of partisan politics. Its purpose is apparent from the following paragraph from the Cincinnati Philanthropist. The first object gained, to break up the auxiliaryship of the Ohio Society to the American, and the rest will be comparatively easy. Take care, friends, lest you are caught napping.

"We hope this union may be brought about. The Ohio Anti-Slavery Society is not a political one, and will not become such. The only point of difference between the two Societies, is, that one is an auxiliary to the American Anti-Slavery Society, and the other is not. This is all that keeps them apart. As the American Anti-Slavery Society has seen proper to introduce a new test—to make "the dissolution of the Union" one of its objects, we see not why the Ohio American Society should not for this reason dissolve its connection with it. Were this done, the two State Societies could easily be united.

☞ Abby Kelley will be present at the anniversary.

This Week's Paper.

FOURTH PAGE.—*Poetry*: New-Year's Eve; (second part). Time's Changes. *Miscellany*: George Thompson, Esq. In time of Peace prepare for War. Woman's Sphere. The Poet. A Scene at the Office of National Rewards. The Education of Husbands. Sensitiveness of Birds.

FIRST PAGE.—*Selections*: Declaration of Sentiments, and Constitution of American Anti-Slavery Society. Extending the Right of Suffrage.

SECOND PAGE.—*Selections*: Annual Meeting of the Norfolk County Anti-Slavery Society. H. W. Blanchard's Letter to 2d Congregational Church, Dorchester, Mass. *Communications*: Letter from Thomas Clarkson. Letter from George Thompson. Letter from Jamaica.

CORRECTION.—The name of the Third party clergyman of New Haven, mentioned in the leading editorial of last week's paper, should have been printed Beeman, and not Berrian. A slight mistake was also made, it seems, in the next article, in relation to the Third party vote in Connecticut. By the official returns, since received, it appears that the party have gained since last spring, about one hundred and fifty. It is a slight matter, but we like to be correct, and unless the error is rectified, the wrath of the Emancipator and all its followers will be visited upon the devoted head of the "Anti-Birney Standard."

☞ The friend who wished a communication printed in pamphlet form after being published in the Standard, and from our type, is informed that my "philanthropy" does not regulate the price of printing. The price which I named to him, was that which I should have had to pay to a printer for the job. He will understand that I charge him nothing for the use of type, or the extra trouble of our printer, but having no press, I must hire that done, and purchase paper for him, as I have none of the proper sort. He insinuates that I am not dealing justly by him, and does not seem able to understand how the Standard, which is so much larger, should cost less than his pamphlet. Perhaps a recollection of the difference between a contract for a year, and a single job, may help him out of his difficulty. At any rate he may be assured that my "philanthropy" was ready to do the same by him that it has by the American and Boston Female Societies in printing their Reports.

VIRGINIA ELECTION.—The Democrats have carried the State.

GENERAL INTELLIGENCE.

Foreign.

Late and Important from Texas.

The steamship, John M. McKim, arrived at New Orleans, from Galveston, on the 24th ultimo. It will be seen by the following news from New Orleans papers that the work of Annexation is in a fair way of being speedily consummated. The following is the Proclamation of President Jones convening Congress:

Whereas, since the close of the last session of Congress, a Joint Resolution, respecting the Annexation of Texas to the United States, has, by their Congress, been adopted, authorising the President of the United States to select the alternative of two certain propositions contained in the said Joint Resolution as the basis of consummating the proposed Annexation;

And, Whereas, the President of the United States has selected the *first* and *second* sections of the Resolutions as such basis, and notified this Government thereof.

[Here follow the Resolutions passed by the United States Congress for the Annexation of Texas.]

And, Whereas, the premises, requiring the solemn deliberation and action of the Representatives of the People, form an extraordinary occasion for convening the Congress of the Republic.

Therefore, be it known, that I, ANSON JONES, President of the Republic of Texas, by virtue of the power vested in me by the Constitution, do, by these presents, require that the Senators and Representatives to Congress of this Republic, shall assemble in special session, at the town of Washington, in the county of Washington, on *Monday, the sixteenth day of June* next, ensuing, then and there to receive such communications as may be made to them, and to consult and determine on such measures as in their wisdom may be deemed meet for the welfare of Texas.

In testimony whereof, I have caused the Great Seal of the Republic to be hereunto affixed. Done at the town of Washington, this fifteenth day of April, [L. S.] in the year of our Lord, one thousand eight hundred and forty-five, and of the Independence of the Republic the tenth.

By the President: ANSON JONES.

EBEN'R. ALLEN, Acting Secretary of State.

At a meeting held in Washington county, strong resolutions were passed in favor of immediate annexation, "without reference to the wishes or concurrence of *any foreign or European power*;" and calling on the President to convene Congress immediately. The meeting also recommended to the citizens of the Republic, in case the President did not convene Congress, to meet as soon as possible, in Convention, to ratify the Joint Resolutions, and form a State Constitution. Mr. E. Allen, Attorney General, who was present, objected to the tone of the resolutions. Mr. Scurry, in reply, intimated that the citizens of the Republic might yet become still more impatient of the delay of the President in convening Congress and adopt measures much more violent than those recommended in the resolutions. The resolutions were *unanimously* adopted. Gen. M. Hunt, Dr. J. C. Chalmers, Judge Ewing, R. W. Williamson, J. B. Wilkins, and other prominent gentlemen participated in the proceedings. The President issued his proclamation on the following day.

It was rumored at the seat of Government that communications had been received from General Arista, by way of Corpus Christi and Bexar, conveying assurances that the new Government of Mexico is disposed to treat with Texas upon the basis of independence. Similar despatches, we learn, were received from Vera Cruz, by the Eurydice. It is rumored also that the Texan Government has answered these communications, and the despatches for this purpose were sent back to Vera Cruz by a British vessel. It is expected that the final propositions of the Mexican Government will be received here about the *middle of June*, or by the first of July.

The Hon. Ashbel Smith, who passed through this city some days since, has been re-appointed Charge d'Affaires of the Republic of Texas in France and England, and was proceeding to assume the duties of his office. The office of Secretary of State, made vacant by this appointment, will be taken by Hon. Ebenezer Allen, now Attorney General.

Information had reached Galveston of the total loss of the sloop "H. L. Kinney." In attempting to enter the Passo Cavallo, with a head wind and heavy sea, she ran upon Pelican Island, and soon became so embedded in the quick-sand that all attempts to get her off were unavailing.

A party of Indians, supposed to have been Creeks or Cherokees, from the United States, lately attacked a settlement in the Cross Timbers, and in the skirmish which ensued, an old gentleman named Underwood, his son, and a boy named Price, were killed.—*Picayune*.

The *Civilian and Galveston Gazette* makes the following remarks upon the subject:

"We regret to learn, which we do from the National Register, that the United States Minister has submitted to this Government the bare proposition for Annexation, contained in Mr. Brown's resolutions, Mr. Polk as well as Mr. Tyler conceiving it 'Impracticable' to effect the measure under Mr. Benton's plan.

"The Register says that Congress will in due time be convened to consider and take measures to submit to the people 'the whole question of Annexation in all its bearings.'" The Register says:

"The object of the President is to take such steps as shall not only ascertain the will of the people, but if they shall so require, place us in a position for admission into the Union at the next session of the American Congress."

The Picayune of the 26th says:

"We have little to add to the summary already given of the news from Texas, brought by the John S. McKim. The announcement of the appointment of Hon. Ashbel Smith, as Chargé to England and France, confirms the observations we made last week respecting that gentleman's appearance in this city at so critical a juncture. He has thrown up his seat in the Cabinet. Before leaving New Orleans he was heard to say that he had written letters to Texas which he thought would procure his recall. Ashbel has a sagacious look, but he is a leaky vessel.

"Public meetings have been held in Richmond and Brazoria, and the people in each of these counties, almost to a man, have declared for Annexation.

"In Fort Bend County, says the Telegraph, the American flag was raised by an immense crowd of "old settlers," who had gathered from all parts of the county to plant the glorious symbol of American Independence upon the spot where the "old three hundred" first planted American Institutions. Old Fort Bend rang with the shouts of the grey-haired pilgrims of Austin, who rejoiced that they were permitted to see the standard of their *native land* planted on the soil that they had won from Mexican tyranny.

"Gen. Houston was expected to address a meeting at Houston, in favor of Annexation on the 21st instant—the anniversary of the battle of San Jacinto.

"The following letter, written the day before President Jones issued his proclamation convening Congress on the 16th of June, embraces whatever else of interest we have been able to discover in our files:"

WASHINGTON, TEXAS, April 15, 1845.

A report has just reached here from the West, to the effect that Major Hays has met and defeated the large party of Camanches recently encamped near Corpus Christi. Full particulars are not given, but it is said that he charged upon them with his men, and killed thirteen at the first onslaught, when the Indians broke and scattered in all directions. A large number would have died upon the spot had they made a stand-up fight of it. The Camanches are now at peace with Texas, and their reasons for committing depredations in the vicinity of Corpus Christi is attributed to the fact that they consider that point in Mexico.

A word or two in relation to Annexation. It is now said that President Jones, unable longer to defer it, is to call Congress together on the 10th of June next, and it is also said that not more than two or three of the members are opposed to the measure. The fact that nine-tenths of the people of this and the adjoining counties—one Texan tells me that *eleven-tenths*—are in favor of immediate Annexation. The little opposition that is seen, or rather heard, comes from either the office-holders, or else from the large towns, and in the latter its foreign origin is easily enough distinguished.

The President has been unwell for a week past, confined to his house by a billious attack. He is now convalescing, however. The only members of the Cabinet now here are Mr. Allen, the Attorney-General, and Col. Wm. G. Cooke, the Secretary of War and Marine. The latter, although said to be opposed to Annexation, is one of the best officers Texas has ever had—efficient in every way, and closely attentive to the duties of his station.

Gen. Houston has not as yet openly expressed his views in relation to Annexation, although it is confidently asserted that he will not oppose the measure. He does not appear to be altogether in favor of the terms, thinking that the resolutions do not concede as much to Texas as they should, yet it is thought by those who know him best, that this feeling will induce him to throw his immense influence in the scale of opposition.

It is surmised by some, that before Congress comes to any definite action upon the question that now excites the community, that propositions for the digestion of that body will be received from England, and perhaps from France as well. It is certainly very singular that the extraordinary philanthropy of Great Britain should have broken out so suddenly in favor of Texas, and that it should now burn so fiercely. If that power can induce Mexico to acknowledge the independence of Texas now, she could have done it three years ago. What a pity she did not think of it sooner.

Major Donelson, the United States Chargé is now here—so, too, is Gov. Yell. The latter, on account of business, has been obliged to give up his contemplated excursion to the buffalo grounds. You shall hear from me again at San Antonio—perhaps before. G. W. K.

NOTICES.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The friends of impartial freedom and unconditional emancipation are summoned to attend the annual meeting of the New-England Anti-Slavery Convention, which will be held in Boston, on TUESDAY, May 27th, and will probably occupy three days, as usual.

The Convention has annually increased in numbers, interest, and importance, since the commencement of the series, till it now takes the first rank among all the meetings held in this city during the anniversary week. The gathering this year, it is hoped and expected, will be multitudinous beyond all precedent.

In behalf of the Massachusetts A. S. Society,

FRANCIS JACKSON, *President*.

EDMUND QUINCY, *Secretary*.

Boston, May 2, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your diligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings, shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so*.

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker,	*An

Poetry.

NEW-YEAR'S EVE.—[Second Part.]

BY ALFRED TENNYSON.

I.

If you're waking call me early, call me early, mother dear,
For I would see the sun rise upon the glad New-year.
It is the last New-year that I shall ever see,
Then you may lay me low i'the mould and think no more of me.

II.

To-night I saw the sun set: he set and left behind
The good old year, the dear old time, and all my peace of mind;
And the New-year's coming up, mother, but I shall never see
The blossom on the blackthorn, the leaf upon the tree.

III.

Last May we made a crown of flowers: we had a merry day;
Beneath the hawthorn on the green they made me Queen of May;
And we danced about the May-pole and in the hazel copse,
Till Charles's Wain came out above the tall white chimney-tops.

IV.

There's not a flower on all the hills: the frost is on the pane:
I only wish to live till the snow drops come again:
I wish the snow would melt and the sun come out on high:
I long to see a flower so before the day I die:

V.

The building rook 'ill caw from the windy tall elm-tree,
And the tufted plover pipe along the fallow lea,
And the swallow 'ill come back again with summer o'er the wave,
But I shall lie alone, mother, within the mouldering grave.

VI.

Upon the chancel-casement, and upon that grave of mine,
In the early early morning the summer sun 'ill shine,
Before the red cock crows from the farm upon the hill,
When you are warm-asleep, mother, and all the world is still.

VII.

When the flowers come again, mother, beneath the waning light
You'll never see me more in the long gray fields at night;
When from the dark dry wold the summer airs blow cool,
On the out-grass and the sword-grass, and the bulrush in the pool.

VIII.

You'll bury me, my mother, just beneath the hawthorn shade,
And you'll come sometimes and see me where I am lowly laid.
I shall not forget you, mother, I shall hear you when you pass,
With your feet above my head in the long and pleasant grass.

IX.

I have been wild and wayward, but you'll forgive me now;
You'll kiss me, my own mother, upon my check and brow;
Nay, nay, you must not weep, nor let your grief be wild,
You should not fret for me, mother, you have another child.

X.

If I can I'll come again, mother, from out my resting-place;
Though you'll not see me, mother, I shall look upon your face;
Though I cannot speak a word, I shall hearken what you say,
And be often, often with you when you think I'm far away.

XI.

Good-night, good-night, when I have said good-night for evermore,
And you see me carried out from the threshold of the door;
Don't let Effie come to see me till my grave be growing green:
She'll be a better child to you than ever I have been.

XII

She'll find my garden-tools upon the granary-floor:
Let her take 'em: they are hers: I shall never garden more;
But tell her, when I'm gone, to train the rose-bush that I set
About the parlor-window, and the box of mignonette.

XIII.

Good-night, sweet mother: call me before the day is born.
All night I lie awake, but I fall asleep at morn;
But I would see the sun rise upon the glad New-year,
So, if you're waking, call me, call me early, mother dear.

TIME'S CHANGES.

BY ELIZA COOK.

Time's changes—oh! Time's changes,
We can hear to see them come,
And crumble down the cottage roof,
Or rend the palace dome.

We hear to see the flower we nursed,
And cherished in the spring,
Turn withering from Autumn's wind,
A dead and sapless thing.

The play-ground of our childish days;
May wear so strange a face,
That not one olden lineament,
Is left for us to trace.

The beams that light life's morning up;
May set in misty shade,
The stars of pleasure's fairy sky,
May glitter but to fade.

Time's changes—oh! Time's changes,
They may work whate'er they will;
Turn all our sunshine into storm,
And all our good to ill.

The cheek we like to look upon,
May lose its downy red,
And only carry wrinkled lines,
Where once fair dimples spread.

The form that's dearest to our arms,
May wane from easy grace,
The raven tresses shine no more;
And grey hairs take their place.

But we can lightly smile on all
Time's changes, till we find
Some well-known voice grow harshly cold,
That once was warmly kind.

Till hands and eyes that used to be
The first our own to greet,
Can calmly take a long farewell,
And just as calmly meet.

Till gentle words are passed away;
And promised faith forgot,
Teaching us sadly that we love
The one who loveth not.

Oh! better, then, to die and give
The grave its kindred dust,
Than live to see Time's bitter change,
In hearts we love and trust.

Miscellany.

"IN TIME OF PEACE PREPARE FOR WAR."

BY ELIHU BURRITT.

This pagan maxim is the only gospel which has been admitted into the policy of Christian nations. Nearly three-fourths of all their revenue have been sacrificed to this heathenish precept. Christians have bowed down to it with a reverence which the last injunction of Jesus Christ could not command at their hearts. The Christian nations of Europe, "in time of peace," are expending $1,000,000,000 annually in preparing for war with each other; while all the Christians of the world, in the largest munificence of their philanthropy, have never given more than $3,000,000 a year in preparing to preach the gospel of peace to the benighted regions of the earth. The operations of the American Board of Commissioners for Foreign Missions are attracting the notice of the civilized world, and are everywhere regarded as a magnificent enterprise of Christian benevolence. Almost every Christian church in the Union is laid under contribution to sustain and extend these operations. Still the annual cost of supporting a single ship of the line, even when anchored in one of our harbors, exceeds in amount all that the American Board can raise in a year, to carry the bread and light of life to the regions of pagan darkness.

Eighteen millions of dollars are annually expended by our Government in preparing for war in time of peace. Of this sum, six millions are paid, indirectly, if you please, by professing Christians, and those intimately associated with them, in sustaining the preaching of the gospel at home and abroad; twelve times as much as they devote to the cause of Foreign Missions. May we not hope that the moral sentiment of the civilized world will be aroused against this vast immolation to war, which engulphs the revenue of Christendom, crushes its hard-toiling millions in the dust, suppresses commerce, fetters and corrupts the Christian religion? Let every man who loves his race, place upon the open record of the public mind his testimony against the sin-breeding custom of War, and this green world would soon be rescued from a burning curse, whose progeny—inheriting all the attributes of their parent—are Slavery, Anarchy, Piracy, Intemperance, Infidelity, and the whole legion of lust.

From the India (Calcutta) Review.

GEORGE THOMPSON, ESQ.

"Some (says Shakspeare) are *born* great—some *achieve* greatness—and some have greatness *thrust* upon them." We need scarcely say to which of these three classes we should, with the greatest propriety, refer the gentleman of whom we have the gratification of presenting the following notice. The architect of his own fame—he has reared a fabric imperishable and "perfect as the marble."

As the friend of the negro race, and participating in the victory achieved over West India Slavery, the intrepid, consistent—the eloquent and unwearied opponent of the Corn Laws, those cruel and demoralizing restrictions on the happiness and comfort—nay the very existence of the poor and helpless laborers of our native land, George Thompson would deservedly command the best feelings and sympathies of our nature—of all whose hearts are capable of appreciating the value of his services, and the righteousness of the cause in which he has so ably labored; but as the professed *Friend of India*, and the declared champion, pledged to do battle in the good cause of *justice to its inhabitants*, his arrival in Calcutta, for the express purpose of obtaining from personal observation and inquiry among the people themselves, information to strengthen the advocacy of their rights, gives him a tenfold claim, and, apart from every other consideration, renders him an object of deep interest to every well-wisher of the land in which he is now a brief sojourner. It is, therefore, with a feeling of congratulation that we direct the attention of our readers to the portrait presented in our present number, and to the unlabored but faithful narrative of events in the public life of one who has persevered so ably and so successfully in the cause of justice and humanity. Our notes are few—but as they deal in simple facts, we feel assured that they will be read with sufficient interest to render any apology on that head unnecessary.

Mr. Thompson was born in Liverpool, on the 18th of June, 1804, and at two years of age accompanied his parents to London.

Consequent to the limited means of his parents, and the largeness of their family, Mr. Thompson enjoyed few of the advantages of education, but, though chiefly instructed at home, he had an able tutor in the person of his father—a man of refined manners and extensive reading, who early inspired him with a love for books. The favorite authors of his youth were, Milton, Young, Johnson, and Burke, to the influence of whose writings may, probably, be traced much of that eloquence which, however spontaneous, would fail not to acquire additional grace and vigor from models so perfect.

At the early age of twelve, owing to the still circumscribed income of his father, he was placed in a counting-house, and afterwards successively held various situations until his marriage in 1830, at which period he had acquired a pretty extensive acquaintance with mercantile affairs. The busy cares of life, however, had not destroyed his love of books, which ever formed his chief companions. For several years he read largely in theology, and became familiar with most of the best English writers in that branch of literature. The result may be readily anticipated; not satisfied with books alone, he sought the intercourse of minds congenial to his own, and, at eighteen, in conjunction with several youths of similar age, he formed a society for the advancement of mutual improvement, which assembled weekly for the purpose of reading essays on various subjects, and then entering upon a free discussion of their composition, style, arguments, &c. At these meetings he first exercised himself in the art of elocution, and as a speaker was considered equal, if not superior, to any of his associates.

The governing principle which appears to have influenced Mr. Thompson's after career, is best described in his own words to a friend—"At this period (he states) I formed a resolution, to which I have ever since religiously adhered—never to advocate any opinions which I did not sincerely cherish from an entire conviction of their soundness. I considered that a contrary course would lead to moral obliquity and a systematic disregard of truth. I resolved at the same time to repudiate the doctrine of expediency, to discuss every question on principle, and to determine the quality and character of all actions by their conformity with the requirements of truth and righteousness."

Having acquired confidence and fluency from his connection with the society already mentioned, he began, when about twenty years of age, to attend several meetings held periodically for the discussion of political, historical, and other subjects; he also joined two literary institutions, in which there were classes for the improvement of the members in the art of public speaking. From this time may be dated the commencement of Mr. Thompson's career as the champion of Anti-Slavery. In one of these class meetings, he took a prominent part in the discussion of the question of negro emancipation, which would appear to have been warmly contested, as the debate lasted eleven nights.

At that time, though as fully convinced of the enormity of Slavery as afterwards, he maintained the necessity of education as a necessary preparative for entire freedom. This view of the subject, however, he subsequently renounced on becoming intimate with several missionaries who had labored in the West Indies; and his conversion to the doctrine of immediate emancipation was completed on reading the celebrated speech of Dr. Andrew Thomson, of Edinburgh.

In 1830, Mr. Thompson married Anne Erskine, the daughter of the Rev. Richard Spry, of Cornwall, for many years a minister in the connection of the late Countess of Huntingdon, and subsequently the settled pastor of an independent congregation in Sussex.

Shortly after his marriage, Mr. Thompson was invited by the London Anti-Slavery Society to undertake a tour for the purpose of bringing the objects of the Society more fully before the public, through the medium of public meetings and lectures; and he accordingly entered into a temporary engagement, under which he visited the towns of the Southwestern coast of England. Success attended his efforts so much to the satisfaction of his constituents that, on his return to London, after an absence of three months, he was solicited to visit the principal cities and towns in the north of England, and he accordingly renewed his engagement.

The good cause, however, had active and powerful opponents. The West India party, alarmed at the influence acquired by the Anti-Slavery Society, selected Mr. Bothwick, the present member for Eversham, as the advocate of their cause, and instructed him to follow Mr. Thompson wherever he might go, and these instructions Mr. Bothwick faithfully observed.

The first encounter between the two opposing champions was at Manchester, where their debates, as may be imagined, created extraordinary excitement. They next met at Liverpool, where the Anti-Slavery and Colonial parties arranged for a discussion, which continued six nights, in the spacious amphitheatre of that town.

The better cause still prospered, and Mr. Thompson's lectures, as a further means of doing good, were afterwards published in a volume by themselves; Mr. Bothwick refusing to allow his to accompany them, although two sets of reporters had been expressly engaged, at a heavy expense, to give the whole proceedings *pro* and *con*.

Mr. Thompson, subsequently, had similar meetings with Mr. Bothwick in Edinburgh, Glasgow, and other towns in England and Scotland, the inhabitants of which unequivocally testified their approbation of the glorious cause which Mr. Thompson so ably advocated; the citizens of Edinburgh, in particular, presented him with an elegant service of plate, which example was followed by a similar testimonial from the anti-slavery public of Glasgow.

On the carrying of Lord Stanley's Abolition Act, in 1830, Mr. Thompson entertained the idea of qualifying himself for the English Bar, but relinquished it in favor of a mission to the United States, for the purpose of aiding the infant cause of abolition of Slavery in that country: ere acting, however, upon this bold resolution, he established, in London and many other places, societies for the universal extermination of Slavery and the Slave-Trade. This duty discharged, he was quickly on the bosom of the great Atlantic.

Mr. Thompson sailed for the United States in August, 1834, taking with him Mrs. Thompson and their two children. His *good name*, however, had gone before him, and on his arrival in New-York he was, consequently, refused accommodations in the hotels of that city. But the ill feeling thus early manifested changed not his purpose. Despite every opposition, he commenced a series of public lectures in Boston, and unprecedented excitement, under the influence of which, he was constantly exposed to danger, was the consequence. Truth, nevertheless, prevailed over many, and Abolitionists rapidly increased, though not without a large share of that persecution which truth and justice ever encounter from those whose selfish interests they may oppose.

Mr. Thompson lectured almost daily, till the malice of the opposing faction became nearly uncontrollable. From July, 1835, the assembling of frequent mobs evidenced the danger he encountered from perseverance in the performance of his duty; to mark the spirit of their feelings—a gallows was erected at his door, and rewards offered for his abduction. These acts naturally exciting the fears of his friends for his safety, they entreated his departure from the country. Mr. Thompson, however, undauntedly continued his labors till, at length satisfied that the great object he sought to accomplish—the awakening of public attention,—was fulfilled, in December, 1835, he left the shores of America, and reached England in January, 1836.

His reception on his return to his native land, it is hardly necessary to say, was most flattering. Subscriptions for the purpose of presenting him with some testimonial in honor of his services were contributed by all the leading philanthropists of the kingdom, and amounted to about £1,800 sterling.

The next public measure that engaged the attention of Mr. Thompson, was the abolition of the apprenticeship system, in which cause he embarked with Mr. Joseph Sturge, and finally succeeded in 1838. For this service he was honored with the thanks of Lord Brougham, in a speech delivered by that great philanthropist and statesman, in the House of Lords, on the 16th of July of that year.

Mr. Thompson's thoughts were now directed to India, and to the advocacy of the cause of its natives; and though the most tempting offers were made by several parties to induce the exercise of his talents in other directions, he declined all in favor of the chosen field of his labors. Solicited, however, by the Aborigines Protection Society, to plead the cause of India in connection with their object, he consented; but, subsequently, finding the subject too vast to be properly attended to by a body directing its attention at the same time to other parts of the world, he relinquished his engagement, and lectured for some time independent of any association.

The object that now stimulated the zeal of Mr. Thompson, was the formation of British India Societies, which he successfully established in several places. He then once more returned to London, and, with the aid of a few zealous friends, organized a provincial Committee, under whose arrangements, in July 1839, a public meeting was convened in the great room of the Freemason's Hall, Great Queen Street, the object of which, the formation of a British India Society, for bettering the condition of our fellow-subjects, the natives of British India, received the most encouraging support. The Chair was taken by Lord Brougham, and long before the time appointed for the commencement of the proceedings, the room was nearly filled by a highly respectable audience.

Among others on the platform, were the Nouwab Ikbal-ood-doula, of Oude, the Prince Juma-ooddeen, son of the late Tippoo Sultan; Meers Ubdool Ullee, and Kureem Ullee, the agents of the Raja of Sattara; Jehangheer Nowrojee, Hirjeebov, Meerwanjee, and Dorabjee Manchurjee, Esqrs. of Bombay; Sir C. Forbes, Bart. Sir J. Bryant; Sir H. Strachey; the Hon. Captain A. Stockenstrom, Lieutenant-Governor of the Cape of Good Hope; General Goodfellow; Major General Briggs; Colonels Thompson, Nichols and Sykes; Captain Probyn, D O'Connell, F. Finch, W. Ewart, and A. Chapman, Esqrs. and M. P. J. Pease, J. Sturge, J H. Tredgold, T. Frankland, of Liverpool, J. Crawfurd, H. Blandshard, Mont. Martin, and the Hon. Secretary, C. Brown, Esqrs. the Revds. W. Hague, J. Keep, and Dr. Skinner, and W. Dawe, Esq. of the United States—Drs. Bowring, and Hodgkin, and the Revds. J. H. Hinton, J. Sherman, and Dr. Murche.

A remarkable proof of the high opinion in which Mr. Thompson was held by Lord Brougham was given in the course of the proceedings held on this occasion. The resolution for establishing the society was proposed by Mr. Finch, M. P. for Walsall, and when that gentleman sat down, the noble chairman, (who came to the meeting exhausted by the fatigues of the last night—not having retired to rest till past four o'clock that morning,) addressing the meeting said—"I have no right to interfere with the arrangements of the Committee, but I have a particular interest in interposing on the present occasion. I am exhausted by the proceedings elsewhere, and shall be obliged, very shortly, to seek needful rest. If, therefore, I do not call upon my friend, Mr. Thompson, to address you now, I shall be deprived of the benefit of hearing him at all, as I cannot hear him where he ought to be heard—in the House of Commons. I hope, therefore, that Mr. Thompson will break the arrangements of the Committee, and second the resolution." Loud cheers from the assembled multitude, and the calls for Mr. Thompson testified how highly they approved of his Lordship's request, and their admiration of the object of it.

Mr. Thompson came forward amidst tremendous cheering, and in a speech replete with the spirit of eloquence and persuasion, explained the views and impressions with which he had given his aid for the establishment of the British India Society.

"I can know but little (he said) of India; that which I have gathered respecting the condition of it, I have gathered from works and eye-witnesses. But I have not been slothful during the last nine months in collecting evidence touching the present condition of eighty millions of people who dwell between the Himalayah Mountains, Cape Comorin, and the sacred waters of the Ganges, and the Bramahpootra, on the one side, and the Indus on the other. It is a most extraordinary fact in the history of the country, that in the accumulation of benevolent institutions to guard the rights and extend the liberties of mankind, there has never been formed, even to this hour, (for at present there is no metropolitan association in reference to this topic, although I trust not many minutes will elapse ere you will, with heart and voice, ratify the determination, that some individuals have come to, that a society of this description shall be formed in London)—it is most extraordinary that in London, which owes much of its wealth to India, there should be no British India Society. I say it strikes me as a most extraordinary phenomenon, that there should have been no society for making known the wrongs of our Mussulman and Hindoo brethren, who are so much entitled to the sympathy, the watchful care and interposition of the British people."

In the course of his animated address, after remarking on the evils under which India labors—the ignorance so prevalent in England of the existence of such evils—and the necessity of adopting decisive measures for their removal, directly appealing to the chairman, he continued—"In your presence, my Lord, and on behalf of those with whom I am associated in this cause, I disclaim utterly from the core of my heart, all connection with party, all desire to propagate a particular faith, all mercenary interested motives in the plan that we are now prosecuting. We desire to place this society upon the broad and catholic principles which you, yourself, my Lord, so eloquently expounded in the opening of this day's proceedings."

The length of the entire speech, we regret, compels us to limit our selections to one more extract:

"We shall be anxious to pursue a straight-forward and fearless course, boldly telling all we know, and all we fear, respecting India, and we believe that we shall be the friends of mankind at large while we do this; we seek by the adoption of such a course, not simply the benefit of India, but the world. When will the fetters of the slave of America be broken—when will republican slaveholders—the worst and vilest in the world—when will the men who hoist the cap of liberty with one hand, and flourish the scourge with the other—who place one foot on the declaration of rights which they have signed, and another upon the neck of the colored man—when will these be turned from their evil ways? Not when treaties shall be signed, and remonstrances shall be written, and pathetic appeals shall be made to their consciences, but when they shall be starved from their course, when the free labor of the one hundred millions of India shall compete with the uncompensated labor of two millions in the valley of the Mississippi and on the plains of the Carolinas—then it shall be done. When the Bombay cotton—when the indigenous cotton of India shall, in the Liverpool market, undersell theirs, then shall political economy constrain them to do that which justice and religion seek in vain at their hands to-day."

When the applause amidst which Mr. Thompson, at the conclusion of his speech, sat down, had subsided, Lord Brougham rising, said—

"I have always great pleasure in listening to Mr. Thompson, who is the most eloquent man and the most accomplished orator whom I know, and as I have no opportunity of hearing him where he ought to speak, inside the walls of Parliament, I am anxious never to lose an opportunity of hearing him, where alone I can hear him, in a public meeting like the present."

(To be continued.)

From the (Buffalo) National Daily Pilot.

WOMAN'S SPHERE.

Abby Kelley has been lecturing in Harrisburgh on abolition. We wonder if she knows how to broil a steak, or knit stockings.—*Philadelphia U. S. Gaz.*

We have ever noticed that when a female gave evidence of a superior mental cultivation—that she had lived to some purpose, above and beyond the every-day animal routine of menial duties—that she aspired to drink of the fountain of knowledge—to take the place in the scale of intellectual being, which it was designed by her Creator that she should fill, she is met with sneers like the above, from the "Lords of creation." 'Tis true we would not have them usurp, or attempt to usurp, the places more congenial to the rougher natures of the sterner sex—to go far out of the sphere of the affections—the endearments of domestic life—to mingle in the political arena, or to take part in the turmoil of active business, which would wear off the gentleness of their nature, and unfit them for the holier duties assigned them in order of creation; but we would not confine them to the "broiling of steaks, and knitting of stockings," as if they had not the soul's aspirings after the rich and varied treasures which are everywhere spread out for the grasp of mind. This narrow, illiberal, and menial spirit dwelleth not with those who are themselves fitted for the appreciation and enjoyment of these treasures. A knowledge of domestic affairs, in all their relations, is desirable—nay, essential to the complete education of every female—the rich as well as the poor—for in the changes of fortune and mutations of time, none are secure from the contingencies of adversity. A well regulated household, in every station of society, is one of woman's brightest ornaments—a source of happiness to her, and to those who are dependent upon her "labors of love" for the attraction of home and its endearments. But what is home, where there is no intellect—no cultivation—no refinement—no knowledge, save that which partakes of menial duties? What would society be, if the principle involved in the sneer of the *United States Gazette*—and this is but one among thousands of instances—prevailed, and were acted upon? Go to the plains of "Merry France," even—to Germany—and to the uncivilized nations of the earth, where woman is degraded to the labors of the field—exposed to the burning suns of summer, and the rough storms of the colder seasons, and behold the practical operations of this doctrine—carried, it may be, to an extreme—and in England, who boasts of her civilization and her refinement of manners, duties are assigned her, which here would scarcely be performed by the lowest of menials.

When we hear of the eloquence—the learning—the statesmanship, of a distinguished man, who ever thought of asking, "Can he hold a plough?" "Can he drive a team?" "Can he plant potatoes, or hoe corn?" Oh, no; it is assumed to be the natural position of man to triumph in the conflict of mind—to him is assigned an exclusive monopoly of the deep treasures of learning—eloquence is his birthright, and fame his just reward. But whenever one of the other sex ventures beyond the sphere assigned for the mass—whenever she displays natural talents, highly cultivated, and the gifts which God has bestowed upon her, improved—enlarged—elevated—it is received as something that ought to be frowned upon—as an assumption of prerogatives belonging not to her. But this feeling is wearing away with the progress of society—with a juster appreciation of woman's duties, and their influence upon all the relations of life. And what though hers be to rule in the affections, let these be chastened and hallowed by mental culture—and better and happier will all be for the change.

From the New-York Tribune.

THE POET.

[Translated from the French of George Sand.]

Yes, the Poet is unhappy, profoundly miserable in our social life. It is not that he would have society reconstructed expressly for him and according to his tastes, as the banterers pretend; he would have it reformed for itself, and agreeable to the designs of Providence. The Poet loves the good; he is endowed with a peculiar sense, the sense of the Beautiful. When this extraordinary development of the faculty of vision, comprehension, and admiration, applies itself but to external objects, the possessor is but an artist. When the intellect goes beyond this sense of the picturesque, the exterior, when the soul has eyes like the body, when it penetrates into the depths of the ideal world, the union of these two faculties constitutes the Poet. To be truly a Poet, one must be at once both Artist and Philosopher.

This is an organic combination admirably calculated to attain the happiness of a contemplative and solitary life. It is a certain and inevitable condition of endless misery in society.

Society, like man, is composed of two elements, the divine and the earthly. The divine, more or less pure, more or less adulterated, is found in the laws. These laws, however imperfect in conception, however crude in composition, are always better than the generation they govern. They are the production of men eminent for wisdom and intelligence.* The human element appears in the abuses, in the prejudices, in the vices of each generation; and since those days perhaps fabulous of the golden age which the Poet claims as the stock of his genealogy, every generation has been much more exposed to the evil than to the good principle. The unwritten code of Custom, has had more force than the written one of Duty. Punishment has been but feebly preventive where Custom has placed itself in conflict with the Law. Tis may explain why societies, ever seeking the good in their institutions, have always been overborne by the evil. The Legislator teaches and prescribes the law which Humanity accepts, but does not observe. Every man invokes it in his interests, every man forgets it in his pleasures.

This being then at once despised and privileged whom we call a Poet, moves among men with a deep sentiment of sadness. From the moment when his eyes open upon the light of the sun, he seeks but subjects of admiration—he sees nature eternally young and beautiful—he is seized with a divine ecstacy, with unknown transports; but soon he finds the inert creation insufficient. The true Poet loves passionately God and the works of God; it is in himself; it is in his fellow-man; he discerns more distinctly and completely effulgent the eternal light. He would find it there in its celestial purity, and adore God in the heart of man, as a sacred fire on a spotless altar. His soul aspires; his open arms extend themselves; in his yearning for love, he would fain cleave open his bosom to give entrance to all the objects of his boundless desire of his vestal sympathies; but human deformity, the effect of ages of corruption, cannot escape his limpid eye, his penetrating glance. He pierces the envelope—he sees counterfeit souls set in splendid bodies, hearts of clay in statues of gold and marble. Then arises his anguish, his indignation, his murmuring, his invective. Heaven, which has given him an eye so searching, has given him also complaint or benediction, for prayer or denunciation, an eloquent and sonorous voice which imprudently betrays all the torments of his breast. The abuses of the world wrench from him cries of distress—the sight of its hypocrisies burns his eyes with a red-hot iron—the sufferings of the oppressed enkindle his courage—audacious sympathies boil within his bosom. The Poet raises his voice, and proclaims to men truths which irritate, because they condemn them.

Then arises all that filthy race who shelter themselves under a false respect for the laws in order to satisfy their vices in the shade, and gather up the stones of the road to pelt the man of truth. The Scribes and Pharisees (a race eternally in the ascendant) prepare the scourges, the crown of thorns and the reed, the derisory sceptre which the bleeding hand of Christ has bequeathed to all the victims of popular persecutions. The blind and stupid multitude immolate the martyrs for the sole pleasure of contemplating this suffering. To them Jesus on the Cross is nothing more than the energetic spectacle of a man in conflict with a terrible agony.

True, from the bosom of this abyss of turpitudes come a few just men who dare approach the gibbet and wash the wounds of the sufferer with their tears. There are also some weak and honest souls, often dismayed by the corruption of the age, but again encouraged by a pious faith, who come to shed upon his mangled feet the balm of expiation. The latter prepare consolations for the victim—the former, recompense. The cloud opens, the angel of death touches with his fiery finger the prostrate brow of the man who is about to awake an angel in his turn. Already the celestial harps shed upon his their vague harmonies. The golden-legged dove seems to hover beneath the burning concave of the heavens. Dreams of a spiritualist, future of a believer, ideal of Socrates, promise of the son of Mary! you are the sunny side of the Poet's destiny; you are the incense and the myrrh of his wounds; you are the crown of his protracted martyrdom. The Poet should therefore keep you constantly in view when he exposes himself to persecution; he ought therefore to live and to labor alone, without ever entering, in act or intention, the tumult of the world.

J. O'C.

*The author must mean what are termed the "organic" laws, the great laws of public morality, and the men who have framed them; not the partial or petty enactments respecting a steamboat or railroad, the alteration of a name, or the exchange of a husband, which are made and unmade annually, by the petty men of our current Legislatures.—*Ed. Trib.*

Translated from the French for the Evening Mirror.

A SCENE AT THE OFFICE OF NATIONAL REWARDS.

"Is this the office?" "Yes, my good woman. What do you want?" "I come for a pension." "What pension?" "The pension of the victims of the three immortal days." "So you have lost some one of your family—perhaps your husband?" "No, I have been a widow more than eleven years." "Your son, then?" "Exactly; I have lost my boy." "On which day?" "I tell you he was a victim of the three immortal days—the 27th, 28th, and 29th days of July; what other days should they be?" "I understand you: but what day did you lose him?" "Are you so obstinate—saving the respect I owe you! since I tell you that it was on the three immortal days, the 27th, 28th, and 29th days of July." Come, I see I must try other means to make myself understood. What did your son do the 27th?" "The 28th, he took his breakfast, went out, walked all day, and did not come home till bed time." "Then it was not the 27th, but the 28th?" "The 28th he took his breakfast early, and went out, saying he was going to see what was going on at la Grêve." "The poor boy was killed there?" "Oh, no, he returned to supper." "But after supper he went out?" "No, after supper he went to bed." "Then it was the 29th?" "The 29th; ah! I must tell you—when he had gone to bed the 28th, I went and hid away his pantaloons to hinder him from going out the next day." "So he did not go out on the 29th?"— "Pardon me, he went out just the same." "Without pantaloons?" "I don't know; but when he came back at two o'clock, he was dressed like other folks." "So he returned at two! what did he do after that?" "He took some soup, and went off, saying he was going to fight for liberty." "Afterwards?" "I never saw him afterwards." "Then it was the evening of the 29th you lost him?" "Yes." "Have you any documents, certificates, or witnesses?" "No." "Your declaration is not sufficient." "How then it is not sufficient! ah! I have lost my son on the three immortal days, the 27th, the 28th, and 29th of July, and I shall have no pension! Am I to be cheated?" "Calm yourself, my good woman, you shall have justice; but you must bring proof; for your son, instead of being killed for liberty, may only have gone away from Paris!" "Oh, no! he has not left Paris—last Sunday he was seen near the Tuileries, so a neighbor told me, and he said he would not come home again." "So, then, after all he is not dead?" *"I did not tell you he was dead; but I have lost him all the same."*

From the London Punch.

THE EDUCATION OF HUSBANDS.

How suggestive is the new year of bills; and bills of housekeeping. It is fearful to reflect how many persons rush into matrimony, totally unprepared for the awful change that awaits them. A man may take a wife at twenty-one, before he knows the difference between a chip and a leghorn! We would no more grant a marriage license to anybody simply because he is of age, than a license on that ground only, to practise as an apothecary. Husbands ought to be educated. We should like to have the following questions put to the young and inexperienced "persons about to marry:"

Are you aware, sir, of the price of coals and candles?

Do you know which is more economical, the aitch bone or the round?

How far, young man, will a leg of mutton go in a small family?

How much dearer now, is silver than britannia?

Please give the average price of a four poster?

Declare if you can, rash youth, the sum per annum, that chemisettes, pelerines, cardinals, bonnets, veils, caps, ribbons, flowers, gloves, cuffs, and collars, would probably come to in the lump.

If unable to answer these inquiries, we would say to him, "go back to school."

He that would be a husband should also undergo a training, physical and moral. He should be further examined thus:

Can you read or write amid the yells of a nursery?

Can you wait any given time for breakfast?

Can you maintain your serenity during a washing day?

Can you cut your old friends?

Can you stand being contradicted in the face of all reason?

Can you keep your temper when you are not listened to?

Can you do what you are told without being told why?

In a word, young sir, have you the patience of Job?

If you can lay your hand upon your heart and answer "yes," take your licence and marry—not else.

SENSITIVENESS OF BIRDS.

The following anecdote shows the extraordinary imitative powers of the mocking-bird, and would seem to prove the fact that emulation is a strong principle in birds, and that when their music is excelled, they droop under the disgrace, and their inclination to renew their efforts ceases.—"A gentleman had an American mocking bird in such health and vigor that it was either constantly singing, or else imitating the various sounds it heard. In order to try the powers of this bird, its owner purchased a fine sky-lark. When placed in the same room with the mocking-bird, the song of the former was heard to echo through the house, as if it were chaunting 'on fluttering wing' its well-known welcome to the rising sun. The mocking-bird was silent for some time, but at last burst forth in the strains of the 'aeriel songster,' but louder and clearer, as if mounting and stretching its wings toward heaven. The lark was silent from that moment, nor was a joyous note ever heard from it afterwards. Wishing to test the powers of the mocking-bird still further, an unusually large price was given for a blackbird, celebrated for its vocal powers. It was placed in the same room with the mocking-bird; early on the second morning its song was resumed, and its charming notes were warbled forth with all the sweetness and modulations which may be heard in its native 'thorny brakes.' The mocking-bird listened and was silent for some time; then all at once the blackbird's notes were heard to issue forth, but sweeter and louder than those of the woodland songster. The poor blackbird heard them, felt that it was conquered, remained silent, drooped, pined, and died."

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, an water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any par of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a groce.

Agency for effecting insurance against fire in all parts of the Union.

Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.

Basement Office, 20 Wall Street

November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS, Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 8th, mo. 17th